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JULIUS CÆSAR

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SHAKESPEARE

JULIUS CÆSAR

EDITED BY

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SOMETIME SCHOLAR OF TRINITY COLLEGE

CAMBRIDGE
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1912

NOTE.

I HAVE to thank a friend for the Index of words

The extracts from Plutarch are taken from Professor Skeat's volume of selections

The numbering of the lines agrees with that of the 'Globe' edition.

A. W. V.

NOTE TO THE FOURTH EDITION.

IN this edition some errors have been corrected, a number of brief comments, mainly on points of characterisation, inserted in the Notes, and some fresh material added to the Introduction

A. W. V.

March, 1897

NOTE TO THE FIFTH EDITION.

THE metrical "Hints" added to this edition aim at giving in a small compass the gist of what is commonly agreed upon as to the development and variations of Shakespeare's blank verse. It is almost superfluous to mention my obligations to Dr Abbott's *Shakespearian Grammar*, which deals more or less with the subject-matter of each of the sections of the "Hints" I am also indebted to other writers and to friends

A. W. V.

December, 1899.

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INTRODUCTION.

I.

DATES OF THE PUBLICATION AND COMPOSITION OF THE PLAY

Julius Cæsar was first published, so far as we know, in 1623, in the 1st Folio edition of Shakespeare's plays. *Published in*
There is no evidence that it had been issued *1623*
previously in Quarto

The play was written probably in the year 1601 *Written from*
The chief evidence as to the date of its composition *1601*
is the following passage in Weever's *Mirror of* *Evidence of*
Martyrs, a work published in 1601 : *date*

"The many-headed multitude were drawne
By Brutus' speech that Cæsar was ambitious,
When eloquent Mark Antonie had showne
His vertues, who but Brutus then was vicious?"

It is reasonable to regard these lines as an allusion to Act III, Scene 2 of *Julius Cæsar*; we know no other work to which they could refer. The style¹, versification² and general

¹ "In the earliest plays the language is sometimes as it were a dress put upon the thought—a dress ornamented with superfluous care, the idea is at times hardly sufficient to fill out the language in which it is put; in the middle plays (*Julius Cæsar* serves as an example) there seems a perfect balance and equality between the thought and its expression. In the latest plays this balance is disturbed by the preponderance or excess of the ideas over the means of giving them utterance"—*Dowden*.

² According to Mr Fleay's 'Metrical Table' *Julius Cæsar* contains 34 rhyming lines and 2241 lines of blank verse. This paucity of rhyme

tone of *Julius Cæsar* belong to the period 1600—1601 of Shakespeare's career. It may be noted that the play is not mentioned by Meres in *Palladis Tamia*, 1598.

Another passage which bears upon the date is a stanza of Drayton's poem, *The Barons' Wars*, 1603.

"Such one he was, of him we boldly say,
In whose rich soul all sovereign powers did suit,
In whom in peace the elements all lay
So mixt, as none could sovereignty impute;
As all did govern, yet all did obey:
His lively temper was so absolute,
That 't seemed when heaven his model first began,
In him it showed perfection in a man "

These verses resemble Antony's last speech (v. 5 73—75) over the dead body of Brutus, and as in a later edition of *The Barons' Wars* the passage was altered into a form which increased the resemblance, we may fairly assume that Drayton, not Shakespeare, was the imitator. We need not, however, lay great stress upon Drayton's lines, having the more striking allusion in the *Mirror of Martyrs*, which helps us to place *Julius Cæsar* just after *Twelfth Night* (1600—1601) and just before *Hamlet* (1602), to which it leads up in several respects

II.

SUPPOSED POLITICAL ALLUSION

Taking 1601 to be the year of its composition, Dr Furnivall has put forward the theory that Shakespeare intended *Julius Cæsar* to have a political significance. The rebellion of Essex, the Queen's favourite, took place in February, 1601, and, according to Dr Furnivall's view, Shakespeare wished to draw a comparison between the conduct of Brutus towards his friend Cæsar and

Rebellion of Essex, 1601 has "Julius Cæsar" reference to it!

shows that the play belongs to that 'middle period' when Shakespeare had gone far towards abandoning rhyme. The number of lines with a 'double' or 'feminine' ending (i.e. an extra syllable at the end), a characteristic of his mature work is considerable, viz 369

that of Essex towards his patroness Elizabeth, and to express his own opinion as to the merits of the rebellion and the justice of the fate of those who took part in it. Dr Furnivall notes that the Lord Southampton to whom Shakespeare dedicated *Venus and Adonis* and *Locrine* was imprisoned for his share in the rebellion—a fact which must have brought the matter vividly home to the poet—and reminds us of the (doubtful) story which connects *Richard II* with Essex's attempt.

We must, however, be cautious about accepting theories of this kind. They rest upon conjecture, not evidence, and conjecture may easily find in Shakespeare's lines contemporary allusions where he never intended any allusion at all. That there was some resemblance between the action and fate of Brutus and of Essex, and that for Elizabethan audiences this resemblance would invest *Julius Cæsar* with extra interest, may be admitted. Further than this admission we cannot venture.

III.

"JULIUS CÆSAR" COMPARED WITH "HAMLET"

Julius Cæsar does not belong to any special group of Shakespeare's plays. Rather, it must be classed apart with *Hamlet* (1602). These two "tragedies of reflection" separate Shakespeare's three great masterpieces in the vein of graceful, genial comedy, viz. *Much Ado About Nothing*, *As You Like It*, and *Twelfth Night*, which all come within the period 1598—1601, from the later group of the three gloomy tragi-comedies, *All's Well That Ends Well*, *Measure for Measure*, and *Troilus and Cressida*.

Between *Julius Cæsar* and *Hamlet* there are several links of connection. Their respective heroes, Brutus and Hamlet, are much alike, each being an unpractical, philosophic man whom circumstances impel to take an active part in critical affairs, and each failing—Brutus because he acts ill-advisedly, Hamlet because he has scarcely the will to act at all. Portia "falls distract," and

Points of resemblance between "Julius Cæsar" and "Hamlet"

dies, through her relation to Brutus as Ophelia through her connection with Hamlet. Loyal friendship is exemplified very noticeably in Antony and Horatio. The supernatural is introduced in both plays, and with the similar notion of revenge. Two¹ passages in *Hamlet* seem to show that the story of Cæsar occupied Shakespeare's thoughts at the time when he wrote the later tragedy: indeed, one of them reads like a direct allusion to *Julius Cæsar*.

IV.

ITS RELATION TO "ANTONY AND CLEOPATRA."

Another play linked with *Julius Cæsar* by some community of interest—but not of style—is *Antony and Cleopatra*. Here the Triumvirs, Antony, Octavius and Lepidus, all reappear, and the development of their characters and relation to each other foreshadowed in *Julius Cæsar* is fulfilled. Antony, the "masker and reveller²," has degenerated into a voluptuary, while his youthful colleague who assumes so calmly his position, with all its dangers, as Cæsar's heir, has grown into an iron-willed ruler. That note of antagonism between them on the plains of Philippi deepens into

¹ *Hamlet*, I. 1. 113—118 (quoted on p. 117 of the *Notes* to this play), and III. 2. 104—109 (see p. 196).

Other points of connection between the two plays might be cited. Thus the scene where Brutus addresses the citizens (III. 2) finds a parallel in the old prose story of Hamlet which perhaps Shakespeare used. Again, in Plutarch's *Life* of Brutus there is a curious word which occurs in a precisely similar context in *Hamlet* and in no other play of Shakespeare. Cf. North's *Plutarch*, "Antony thinking good that [Cæsar's] body should be honourably buried, and not in *hugger-mugger*"; and *Hamlet*, IV. 5. 83, 84,

"We have done but greenly,

In *hugger-mugger* to inter him";

ie secretly and in haste

² *Julius Cæsar*, V. 1. 62

deadly hostility. Lepidus, who has proved the "slight unmeritable man¹" of Antony's contemptuous estimate, is "made use of²" by Octavius, and eventually deposed from the Triumvirate by him, as Antony proposed. The two plays, therefore, have several points of association; but in all the qualities of workmanship and metre *Antony and Cleopatra* is much the maturer

V.

OTHER REFERENCES IN SHAKESPEARE TO THE HISTORY
OF JULIUS CÆSAR.

Craik justly remarks. "It is evident that the character and history of Julius Cæsar had taken a strong hold of Shakespeare's imagination. There is perhaps no other historical character who is so repeatedly alluded to throughout his plays." Several of these allusions, as might be expected, illustrate details of *Julius Cæsar*³. Thus for the "triumph" mentioned in the first Scene we may turn to *Measure for Measure*, III 2 45, 46, "What, at the wheels of Cæsar? art thou led in triumph?" The omens preceding Cæsar's death are mentioned in that passage (I. I. 113—118) of *Hamlet* to which reference has been made already. The death itself, the scene, and the share in it of Brutus, are illustrated by the following extracts.—

*Evidence that
the character
and story of
Julius Cæsar
affected
strongly the
Shakespeare*

2 *Henry VI.* IV. I. 135—137:

"A Roman sworder and banditto slave
Murder'd sweet Tully, Brutus' bastard hand
Stabb'd Julius Cæsar",

¹ *Julius Cæsar*, IV. I. 12

² *Antony and Cleopatra*, III 5 7.

³ For notable allusions in other plays see 2 *Henry IV.* IV 3 45, 46, *As You Like It*, V. 2. 34, 35 and *Cymbeline*, III. 1 23, 24, which all refer to Cæsar's famous despatch—"Veni, vidi, vici"—to the Senate after the battle of Zela; and *Cymbeline* II 4 20—23, III 1 22—29, where Cæsar's expedition to Britain is mentioned

Antony and Cleopatra, II 6 14—18:

"What was't
That moved pale Cassius to conspire; and what
Made the all-honour'd, honest Roman, Brutus,
With the arm'd rest, courtiers of beauteous freedom,
To drench the Capitol?"

Antony's grief over the body of his friend and pity of Brutus's fate are glanced at in *Antony and Cleopatra*, III 2 53—56:

"Why, Enobarbus,
When Antony found Julius Cæsar dead,
He cried almost to roaring, and he wept
When at Philippi he found Brutus slain."

Cæsar's "ambition" is touched on in *Cymbeline*, III. 1. 49—52. Characters, too, of *Julius Cæsar* other than the Triumvirs are noticed elsewhere by Shakespeare. Thus the Portia of Belmont (*Merchant of Venice*, I 1. 165, 166) is, in Bassanio's eyes,

"nothing undervalued
To Cato's daughter, Brutus' Portia."

Cassius of the "lean and hungry look" is the "pale Cassius," the "lean and wrinkled Cassius" of *Antony and Cleopatra* (II. 6. 15, III 11. 37).

VI.

MAIN SOURCE OF THE PLOT OF "JULIUS CÆSAR."

The source whence Shakespeare derived the story of *North's "Plu Julius Cæsar*, is Sir Thomas North's translation of Plutarch's *Lives* of Cæsar, Brutus, and Antony. His obligations to North, and method of using his materials, are discussed elsewhere¹ Some suggestions for Antony's

¹ See pp 169—172.

speech to the citizens in Act III, Scene 2 may have been furnished by Appian's¹ history, *The Civil Wars*, *Appian's* translated 1578. We do not know whether Shakes- "*Hu'tery*"
peare used any existing play on the same subject, but there were several, as he may hint (III. 1. 111—116). One was *Earlier p'cts*
a Latin piece, *Epilogus Cæsaris Interfecti*, per- *on the subject*
formed at Oxford in 1582, and perhaps alluded to in *Hamlet*, III. 2. 104—109 (see p. 196). There is a *Tragedie of Julius Cæsar* by the Earl of Stirling (of whose *Darius* there seems a reminiscence in *The Tempest*, IV. 152—156), and Malone thought that it preceded *Julius Cæsar*, arguing that the writer would not have challenged comparison with Shakespeare by treating the same subject. But the *Tragedie* was not published till 1607 (much too late a date for *Julius Cæsar*), nor have the plays any resemblance apart from the subject.

VII

HISTORIC PERIOD

The historic period of the action of *Julius Cæsar* is from February 44 B.C. to October 42 B.C.—nearly two years and three quarters. The main events of this *Historic*
period to which allusion is made in the play, and *events of the*
their respective dates, were *Period*

The <i>Lupercalia</i>	Cæsar's refusal of the	}	Feb. 15, 44
crown.			
Cæsar's murder			March 15, 44
Cæsar's funeral.			March 19 or 20, 44
Arrival of Octavius at Rome			May, 44
Formation of the Triumvirate—Octavius,	} Antony, Lepidus. 'Proscriptions' at	}	November, 43
Rome, in which Cicero falls			
Battles of Philippi			October, 42

¹ Appian was an Alexandrian writer who lived at Rome in the Second Century A.D. and wrote in Greek a Roman history (Ῥωμαϊκὰ) in 24 books. Books 13 to 21 treated of the civil wars from the time of

VIII.

TIME OF THE PLAY'S ACTION.

The events¹ of *Julius Cæsar* are supposed to happen on six days, separated by intervals; the arrangement of the action being as follows.

Day I: Act I, Scenes 1 and 2 Feb 15, 44.
(Interval.)

Day II Act I, Scene 3 March 14, 44

Day III: Acts II and III. March 15, 44
(Interval.)

Day IV: Act IV, Scene 1 November, 43.
(Interval)

Day V: Act IV, Scenes 2 and 3.
(Interval)

Day VI. Act V October, 42

IX.

TITLE OF THE PLAY.

Brutus is the 'hero' of *Julius Cæsar*, the character who stands out most prominently in its action Cæsar himself appears in only three scenes, nor in these does he present an impressive figure Yet the play is rightly called *Julius Cæsar*, not *Brutus*, for the personality of Cæsar is the real motive-spring of the whole plot,

Why the play is called "Julius Cæsar"

Marius and Sulla to the battle of Actium An English translation of the extant portions of this work was published in 1578

Appian reports Antony's speech; Plutarch merely mentions its delivery. Whether the speech which Shakespeare assigns to Antony owed anything to Appian's account (the verbal resemblances seem to me very trifling) or was purely imaginative, it gives a true idea of the drift and effect of what Antony said, and of the whole scene

¹ In several points Shakespeare has compressed the action, combining events which were really separated by some interval of time; for these deviations from history see pp. 171, 172.

and the influence which creates and dominates the action. The tragedy is wrought round Cæsar: Cæsar murdered and Cæsar avenged and though in the external working out of the motives of the plot Brutus, Cassius and Antony all play more conspicuous parts than the Dictator, yet he overshadows them as with the majesty of a presence unseen but not unfelt. Cæsar is the inner, inspiring cause of the whole drama—of the later scenes no less than of the earlier, for death really serves to intensify his power—and he is alone indispensable to it.

X.

ITS CONSTRUCTION.

The construction of *Julius Cæsar* is remarkably regular and even. In the first Act we see the hostility to Cæsar—its causes and result, viz. the conspiracy *Analysis of the act 154.* against him. The second Act is devoted to the development of the conspiracy, and brings us to the verge of the crisis. Early in the third Act the crisis is reached in the achievement of the conspiracy. Then its outcome, the punishment destined to fall upon the heads of the conspirators, is foreshadowed, and we are made to feel that "Cæsar's spirit, ranging for revenge" (III. 1 270), will prove even mightier than Cæsar himself. By the close of the third Act the first step towards this revenge has been completed through the expulsion of the conspirators from Rome. The remainder of the play traces their gradual downfall. Cæsar's avengers combine while his murderers disagree in a manner that augurs ill for their cause, and surely the sense of imminent ruin increases. Their friends at Rome are 'proscribed'. Portia dies the apparition warns Brutus, and evil omens dismay the soldiers. Cassius would delay the decisive battle, and on its eve the generals take their sad, "everlasting farewell." Mistakes, mistrust, and "hateful Error" (v. 3 66, 67) pursue them to the last, until in their self-inflicted deaths the angry spirit of their great victim is appeased and may "now be still" (v 5 50).

In symmetrical evolution of the story *Julius Cæsar* stands unsurpassed among Shakespeare's plays. There is no underplot, and no incident of any importance that can be considered irrelevant. Every element of the action springs from and is subordinated to the central personality of the Dictator. His personality constitutes its unity of interest.

The personality of Julius Cæsar himself the central point of the whole play

XI.

ITS HISTORICAL TRUTH.

In certain details¹ Shakespeare has found it necessary to sacrifice historical accuracy; but substantially the play is true to history and gives a vivid picture of the period and crisis with which it deals. The repulsion which Cæsar's desire to revive the title 'King' aroused the motives of the conspirators—the personal jealousy which animated some, the futile devotion of others to the ancient republican ideal the relation of Brutus to Cæsar and to his partners in the plot the uselessness of their action and its results. the relation again of the Triumvirs to each other and their characters: these, the essential points, are all depicted in *Julius Cæsar* with no less truth than vividness. Poetic sympathy has enabled Shakespeare to enter into the spirit of Roman politics, and the historian finds little to correct.

XII.

THE SUPERNATURAL IN SHAKESPEARE.

Too much stress is often laid in criticisms of Shakespeare's use of the supernatural upon the fact that in *Julius Cæsar* and *Macbeth* the apparition is seen only by one person, and a person whose mental condition at the time predisposes him to hallucinations. Thus Gervinus, discussing the supernatural element in *Hamlet* and *Macbeth*, writes:

The apparitions in "Julius Cæsar" and "Macbeth" and "Hamlet"

¹ See pp. 171, 172. It has been well noted that Shakespeare's deviations from history in historical plays are mainly changes of time and place, and do not often involve misrepresentation of fact or character.

"That they see ghosts is, with both Hamlet and Macbeth, the strongest proof of the power of the imaginative faculty. We need hardly tell our readers...that [Shakespeare's] spirit-world signifies nothing but the physical embodiment of the images conjured up by a lively fancy, and that their apparition only takes place with those who have this excitable imagination. The cool Gertrude sees not Hamlet's ghost, the cold, sensible Lady Macbeth sees not that of Banquo"

Again, in a note on the words spoken by Brutus when the ghost vanishes—"Now I have taken heart, thou vanishest"—Hudson says: "This strongly, though quietly, marks the ghost as *subjective*: as soon as Brutus recovers his firmness, the illusion is broken. The order of things is highly judicious here, in bringing the 'horrible vision' upon Brutus just after he has heard of Portia's shocking death. With that sorrow weighing upon him, he might well see ghosts"

I suppose that many who adopt this view do so from a vague desire to clear Shakespeare of the suspicion that he himself 'believed in ghosts'. But the theory will not explain all the instances in Shakespeare of apparitions. The ghost in *Hamlet* is seen by Marcellus and Bernardo, soldiers whom it would be arbitrary to credit with "excitable imaginations," and by the sceptical Horatio who declares expressly beforehand "'twill not appear"; and it holds a long colloquy with Hamlet. No theory of "subjectivity" (to use a tiresome word) will account for so emphatic an apparition; nor, surely, do we require any such theory. Shakespeare uses the supernatural as one of the legitimate devices of dramatic art. It is part of the original story of the lives of Cæsar and Brutus, and he retains it for dramatic effect. To the latter part of *Julius Cæsar* it is highly important, if not indispensable, as emphasising the continued influence, after death, of the power of Cæsar's personality.

Sometimes, as in the earlier scenes of *Hamlet*, and I should add in *Julius Cæsar*, an apparition is meant to be 'real'—that is, a thing external to and independent of the imaginations of those who perceive it, a truly supernatural

Why Shakespeare introduces the supernatural

manifestation; sometimes, as in *Macbeth*, it is best regarded as 'unreal'—the inner creation of a disordered fancy, and so not supernatural at all. Both interpretations are open to us, and the conditions of each particular case must alone determine which we ought, in that case, to adopt. But as on the one hand it is impossible to explain all the instances on the single theory of 'unreality' or 'subjectivity,' so on the other it is absurd to credit Shakespeare himself with a personal belief in apparitions: as reasonably might one suppose that he 'believed in' fairies because he introduces them in *A Midsummer-Night's Dream*, or in "airy spirits" like Ariel, or in monsters like Caliban, or in witches like "the weird sisters" of *Macbeth*. There are indeed few subjects on which we can hazard any conjecture as to Shakespeare's own feelings, and the supernatural is not one of them.

His personal feelings on the matter unknown.

XIII.

THE CHARACTERS OF "JULIUS CÆSAR."

Shakespeare depicts¹ in Brutus the failure, under the test of action, of a man essentially noble in character, but unpractical and somewhat pedantic. Brutus is a philosopher and idealist—a man of lofty theories about life and human nature, not of true insight into their realities: a man, too, of singular sensitiveness² and tenderness³ under the covering of that Stoic self-restraint which ordinarily marks him. He is at home among his books; and when fate thrusts him forth and bids him act instead of theorising, his incapacity to deal with his fellow-mortals, to understand their point of view, and to grapple with the facts of life, becomes pitifully plain. Then he stands confessed, a pure-

Brutus

Noble but unpractical.

¹ He idealises the character to some extent, following Plutarch.

² Thus he cannot bear to speak of Portia's death (iv. 3. 158, 166)

³ Cf. the scene with Portia (ii. 1), and his kindly treatment throughout of Lucius; see ii. 1. 229 (note), and iv. 3. 252—272.

souled but impotent idealist out of touch with the passions and interests of average humanity. And it is the tragedy of his fortune that he, like Hamlet, is born *Like Hamlet* into evil times (as he thinks) and feels that he must essay to set them right.

The nobility of his character is unquestioned. Some men unconsciously reveal their goodness, and Brutus is one of these. "Noble" seems to rise instinctively to the lips of all who know him. "Well, Brutus, thou art noble," reflects Cassius (I. 2. 312), a true judge of character. "But win the noble *Testimony to* Brutus to our party," echoes Cinna (I. 3. 141) *his character*. "Now is that noble vessel full of grief," says Clitus (V. 5. 13), pointing to their defeated and dejected leader. "The noblest Roman of them all" is Antony's verdict (V. 5. 68). The conspirators feel from the outset that they can do nothing without Brutus. Cassius and Casca and Cinna all realise their "great need of him." If they act it must be under the shelter of the name of Brutus (I. 3. 157-160):

{ "O, he sits high in all the people's hearts -
And that which would appear offence in us,
His countenance, like richest alchemy,
Will change to virtue and to worthiness." }

Cassius¹, against his better judgment, twice gives way to Brutus. Ligarius follows him blindly (II. 1. 311-334). When the plot is achieved, the conspirators would shift the prime responsibility on to him. "Go to the pulpit, Brutus" (III. 1. 84), "Brutus shall lead" (120).

His influence in short is paramount, and it is the influence which springs from undisputed nobility of character and compels the loyal devotion of others, so that Brutus can say (V. 5. 34, 35):

"My heart doth joy that yet in all my life
I found no man but he was true to me."

¹ See II. 1. 155-191 and III. 1. 231-243

Personal considerations have no weight—indeed, no place—in the motives of a man of this type. Principle is his sole guide. Cassius and the others are prompted mainly by “envy of great Cæsar” (v. 5 70). Brutus has “no personal cause to spurn at him” (II. I. 11). rather he is Cæsar’s friend, and is therefore moved by conflicting emotions, by “passions of some difference” (I. 2 40) But if he loves Cæsar much he loves Rome more (III 2 23); and pity for the “general wrong” drives out his pity for Cæsar, even as fire expels fire (III. I. 170, 171). As a Roman—“Rome” and “Roman” are ever on his lips—as a Brutus¹, descendant of him who drove out “the Tarquin,” he must obey the voice of patriotism at the cost of personal feelings and spare neither his friend nor himself. The present absolute power of the Dictator violates that “freedom” which Brutus believes to be essential to the welfare of Rome, and worse evils might follow were Cæsar “crowned” (II. I. 12—34); for “that might change his nature,” and lead him to “extremities” of tyranny. So friendship must be sacrificed. An idealist knows no compromises, and Brutus², as unflinching as disinterested in all he undertakes, will tolerate no half-measures.

Yet practical measures of redress lie beyond his power of execution. He is incapable of successful action, and the root of his incapacity is his ignorance of human nature. He knows not how other men will act nor what effect his own actions and words will have on them. He misreads the characters of almost all with whom he is brought in contact. Thus he misjudges Antony (II I. 181—183, 185—189), not perceiving that the pleasure-loving habits of the “masker and reveller” are compatible with astute energy in affairs: a mistake sufficing in itself to bring about the utter

¹ Cassius appeals to him by this motive; cf. I. 2 159—161; see also II. I 53, 54.

² Cæsar said of Brutus “*quicquid vult, valde vult*”; cf. Cicero, *Ad Att.* XIV. I. 2.

Ignorance of human nature the main cause of his failure

Illustrations of this ignorance

downfall of the conspirators He misjudges Casca (I 2 299, 300) He misjudges the crowd and addresses them in a laboured, argumentative style as though each individual had the trained and dispassionate intellect of a philosopher (III 2 12—52) He misjudges his own wife, vainly supposing that he can conceal his disquiet from her (II. I. 257) And he does not see that Cassius is "humouring" him (I. 2 319) and using his influence as an instrument for wreaking personal spite upon Cæsar

A man so devoid of insight into human nature is doomed to failure when he leaves his study and goes forth to act. Gradually he must find that the world of fact is far other than the world of his speculative fancies and that his theories about man in the abstract are misleading delusions

Hence it comes about that the public action of Brutus in relation to the conspiracy and its outcome may fairly be described as "a series of practical mistakes" He refuses to let Antony be slain together with Cæsar (II I 162—189) He suffers Antony to address the crowd (III I 231). more, he suffers Antony to have the last word, and when his own ineffective speech is finished goes away (III 2 66), trusting to Antony's promise not to "blame" (III I 245) the conspirators He nearly comes to open rupture with his colleague (IV 3), he insists on marching to Philippi (IV. 3), in the battle he "gives the word too early," lets his soldiers fall to plunder, and fails to aid his fellow-general (V 3 5—8). His action in short is a Tragedy of Errors

*His mistakes
in the practical
conduct of the
conspiracy*

Yet many of them, be it noted, are the errors of a good, though over-sensitive, man, who has undertaken a certain work without calculating fully its consequences. Brutus should have realised at the outset that if the murder of Cæsar was right, then the other deeds of violence and injustice which that murder necessarily entailed would be justifiable. Instead of this, he ventures upon the tremendous deed of assassination, yet tries to act with a strict and scrupulous observance of equity and fairness, and so, partly from needless scruples, partly from the lack of practical wit, he stumbles blindly into blunder after blunder,

revealing more clearly at each stage his absolute inability to play the part which fortune has assigned him

Knowing, as we do, how utterly base and senseless was the murder of Cæsar—base because mainly due to jealousy, and senseless because even those who acted from pure motives were grasping at the impossible in their attempt to restore the old

Our sympathy with him only partial order of Roman republicanism—we can feel only a partial sympathy with Brutus in his fate; nevertheless of his personal character the eulogy of Antony remains unimpeached (v. 5. 73—75).

“His life was gentle, and the elements
So mix’d in him, that Nature might stand up
And say to all the world, ‘This was a man!’”

Cassius unscrupulous but able His character is designedly thrown into relief by that of Cassius, a thoroughly practical man of action, ever ready and able to fight the world with its own weapons, and unhampered by sensitive scruples, as we see in his methods of raising money (IV. 3)

Contrasted with Brutus The contrast between the two men is shown strikingly by the fact that the main motive which leads Cassius to join—or rather, to start—the conspiracy is personal jealousy of Cæsar¹. This motive is emphasised at the outset. Thus in his first interview with Brutus he dwells upon the contrast between his own humble position and the greatness of Cæsar (I. 2. 115—118):

“This man
Is now become a god; and Cassius is
A wretched creature, and must bend his body,
If Cæsar carelessly but nod on him”

Jealousy speaks plainly in such an utterance; and he hopes to find or to rouse similar jealousy in Brutus (I. 2. 142—147)

It is of Cassius that Cæsar says (I. 2. 208, 209).

“Such men as he be never at heart’s ease
Whiles they behold a greater than themselves.”

¹ So Plutarch speaks of Cassius as “hating Cæsar privately more than he did tyranny.”

True, a second motive prompts Cassius, viz. his love of liberty and equality which rebels against the "bondage" (I 3. 90) laid upon them by Cæsar's "tyranny" (I. 3. 99) Cf.

"I had as lief not be as live to be

In awe of such a thing as I myself."

If he hates the Dictator "privately," he hates him also as a "tyrant." Still this purer motive of republicanism is not (I think) nearly so strong as the other, viz. ignoble jealousy.

While Brutus has the higher principles the advantage as regards practical genius and insight into character *His practical sense* rests with Cassius—"a great observer," who "looks quite through the deeds of men" (I 2. 202, 203) These qualities are specially marked in his attitude to Antony, whose character Brutus misreads so hopelessly. First, Cassius sees the danger of sparing Antony (II 1. 155—184) Then, after the execution of the plot, he does not forget that *shown in his treatment of Antony* Antony may yet have to be reckoned with (III 1. 95) and expresses again his "misgiving" of Cæsar's friend (145); but, as Antony is still to be spared, he appeals to him by the motive likely to have most weight (177, 178) Then he endeavours wisely to force Antony into a definite statement of friendship or hostility to their cause (III 1. 215—217), so that they may at least know how they are to regard him, and lastly, he perceives instantly (231) Brutus's fatal error in granting Antony's petition to be allowed to speak at Cæsar's funeral. At each step the practical sense of Cassius guides him aright, and serves to emphasise the unpractical character of Brutus, who either has no suggestions at all to make or else suggests the wrong thing.

Other illustrations may be cited. Thus Cassius is not deceived by the assumed bluntness of Casca (I. 2. 301—306) *Further ex-ample* He, not Brutus, really builds up the whole conspiracy (of which Brutus is little more than the necessary figure-head) He proposes the inclusion of Cicero (II 1. 141, 142), whose eloquence might have prevailed with the crowd and counterbalanced Antony's speech. He foresees (II 1. 191—201) that Cæsar may be deterred from coming to the

Senate-house—an accident which did almost occur and which might have made the conspiracy miscarry altogether. As a general, he gives the better advice (IV. 3. 199—202), viz. that they should wait for the enemy's attack and not, by leaving a position where they could entrench themselves strongly, stake everything on a single battle in an unknown country. Cassius, in short, proves himself thoroughly able, first as conspirator, then as soldier, while Brutus is but a bookish student.

Yet the latter is the dominating influence when they are together. In any difference of opinion the unbending Brutus carries his point. Cassius is *Personal influence of Brutus over Cassius* awed somewhat by the higher character of his friend. Consciousness of inferiority acts as a restraint. The calm presence of Brutus puts his baser motives to shame, and involuntarily brings out all that is best in his nature. This is especially noticeable towards the close of the play: e.g. in the dispute (IV. 3) with reference to Lucius Pella, when the blustering, defiant anger of Cassius—perhaps assumed in part to conceal his sense of guilt—soon gives way to penitent humility, and again in that scene (V. I. 93—126) of farewell between the generals on the morning of the battle, when he bears himself with a dignity worthy of Brutus himself. At such times contact with the nobler nature elevates the lower with an unconscious infection of goodness. And the fact that Cassius should be open to such influences—this and his loyal devotion to Brutus, together with his love of liberty, his courage and practical ability, win him a measure of admiration.

The part he plays does not require that Antony should be delineated so fully and carefully as Brutus, to whom *Antony.* he presents a vivid contrast, or Cassius, with whom he has something in common. His character is drawn in a freer yet striking manner. Antony's faults are plain. Like *Unprincipled.* Cassius, he is not hampered by lofty principles and scruples. This trait is illustrated by his remarks with reference to Lepidus (IV. I. 11—40). He frankly avows to Octavius his design to use Lepidus merely "as a property" for their advantage. Lepidus is to share with them the odium of

their policy but not its rewards. to do their cruel and discreditable work and then be "turned off," while they reap the benefit of his labours. Meaner treatment of a colleague were scarcely conceivable, and the man who not merely contemplates it in his own mind but openly announces it must have divested himself of scruples. The same scene affords another example of Antony's cynical scorn of principle. In his speech to the crowd he harped upon Cæsar's will, and inflamed them against the conspirators by passionate insistence on Cæsar's generous bequests to Rome: now (IV 1 7—9) he is anxious to see whether the will may not be evaded and "some charge in legacies"—these same legacies—be cut off. Again in this interview he shows his cruelty, bartering away the life of his own nephew without the least compunction (IV 1 4—6). Crash

Nevertheless, though unscrupulous, cruel, self-indulgent¹, Antony has much to commend him. There is a certain dash about the man, an animation and self-reliant resourcefulness, which are very attractive. Antony is never at a loss. Thus, when the conspirators invite him back to the Capitol after the murder, he thinks at first that it may be his turn next to die (III 1 151—163). But the sentimental speech of Brutus and Cassius's more practical bribe (III. I. 177, 178) show him that he can come to terms with the conspirators—for the moment—and save his life; so he takes his cue straightway, professes willingness to be their ally, and dupes them as cleverly as he afterwards manages the crowd. The other great test of his nerve and cleverness is, of course, the occasion of Cæsar's funeral (III 2); here again he proves equal to the crisis. The citizens, he sees, side with Brutus. he hears their cries "Live Brutus, live, live!" yet he goes up into the *Rostrum* unhesitatingly and faces the hostile audience. He sets himself to win them over and turn their hostility against the conspirators, and achieves his object with a consummate skill which shows not only unshaken nerve in the presence of danger but just that searching insight into human nature which

*Yet far exceed
of equal to
with ex-
admiration*

¹ Cf I 2 204 (note), II. I 188, 189, II 2 116, 117.

Brutus lacks Brutus has tried to convince the crowd with 'reasons,' with arguments addressed to the intellect. *His funeral speech contrasts with the speech of Brutus* Antony appeals to the heart. Knowing that to an ordinary man an individual is always more interesting than an abstract principle, he dwells upon Cæsar's personal services to Rome, his personal love of the people as shown by the will, and the pity of his fate. And a wave of passion sweeps away all the effect of Brutus's words.

There is something dazzling about the self-reliance, the courage, the genius even, which against such odds can grasp such success. Here, one feels, is the typical strong, resourceful man who knows what he wants and how to get it, be the obstacles never so great. The whole episode brings Brutus and Antony into close connection, so that the philosopher and the man of action serve as mutual foils.

Most of all we like Antony for his devotion to Cæsar. There is no pretence about that. The true "ingrafted love he bears" (II. i. 184) will not be concealed even in the presence of Cæsar's murderers (III. i. 194—210). It speaks in clear accents when Antony is alone with the blood-stained body (III. 2. 254—257). It inspires his resolve to avenge Cæsar. The Dictator can do Antony no more service: his enemies have prevailed, and prudence would counsel compliance with their overtures of friendship. But affection for the dead overcomes prudence and dictates the duty of revenge, and to that duty he dedicates himself. And so, for his devotion to Cæsar, we are drawn towards Antony (and must be something blind to his faults), as towards Cassius for *his* devotion to Brutus. Those who appreciate the greatness of another and are loyal to it cannot be without a touch of greatness themselves.

Shakespeare has done scanty justice¹ to the character of Cæsar. The figure of the Dictator is, indeed, *Julius Cæsar* invested with a certain majesty, but it is a majesty that is far on the wane. Age has quenched his bodily vigour, and possession of power has spoilt his nature. He is not in

¹ Perhaps so as not to alienate all sympathy from the conspirators.

Julius Caesar the heroic conqueror of western Europe, but "Cæsar old, decaying, failing both in mind and body"

Witness his pride and boastfulness. He proclaims himself more dangerous than danger itself (II 2 44, 45), *Arrogant and* he knows but one constant, unchanging man in all *boastful* the world—himself (III 1. 68—71); he speaks often (cf II 2 10, 29, 44) as if "Cæsar" stood for some deity, he is impeccable—"Cæsar doth not wrong" (III 1. 47). The Senate is "*his* Senate" (III 1 32), though their meeting is to be adjourned for his pleasure, he will not even send them a courteous message (II 2 71, 72). He removes the Tribunes from their public office because of a personal slight to himself (I 2 288—290). He rejects the petition of Metellus with insulting scorn (III 1 46).

He has all the inconsistency of weakness. vacillates and changes his mind with Calpurnia and later with Decius, yet boasts of his "constancy" (III 1 60), *Inconsistent* affects disdain of flattery, and is "then most flattered" (II 1. 208); expresses contempt of the Senate ("graybeards"), yet seems afraid of their ridicule (II. 2 96—107). He makes so many protestations of courage that we begin to doubt him. He thinks himself so good a judge of character that he dismisses the Soothsayer after a single glance as "a dreamer", but never suspects the conspirators, Cassius excepted (I 2. 192—212). He has grown superstitious, "quite *Superstitious* from the main opinion he held once" (II 1 196). He is pleased by Decius's interpretation of Calpurnia's dream because it is full of compliment to himself, and does not perceive that it evades the really evil omen, viz. the shedding of his blood. There is something theatrical in his "plucking ope his doublet" (I 2 267). His longing for the crown and anger (I 2 183) that he dare not accept it show weakness and lack of self control.

Physically too the Dictator is broken, subject to epilepsy (I 2 254—256) and deaf (I 2 213). *A picture of great power failing and deaying* Shakespeare, in fact, has depicted for us the twilight of a great character and career, lit only by rare flashes¹ of the former majesty. And yet he does make us feel what Cæsar has

¹ See especially III 1 3

been in the fulness of his powers, and what he has accomplished, by showing that his personality and influence are invincible even by death. The enfeebled frame, we see, is struck down, the arrogant voice silenced ; but "Cæsar's spirit" rises triumphant, and thus his infirmities become as it were a "foil to his irresistible might when set free from physical trammels¹."

Portia is the counterpart of Brutus—a "softened reflection"² of him. As he cannot forget that he is a "Brutus," so she is filled with the consciousness of being
(II. I. 293, 295)

"A woman that Lord Brutus took to wife,
A woman well-reputed,—Cato's daughter."

The feeling that she is "so fathered and so husbanded" lends her a certain self-control, though less than she thinks. For really hers, like his, is a most sensitive nature. She is full of womanly tenderness, as we see from her anxiety about Brutus (II. I), and the superficial composure gives way under the test of a great emotion: witness her overmastering excitement on the morning of the carrying out of the conspiracy (II. 4) and her confession:

"Ay me, how weak a thing
The heart of woman is!"

Hence she cannot endure to the end to see the issue of the conspiracy. The strain proves too great; she "falls distract" and kills herself (IV. 3 155, 156).

One of the most beautiful features of *Julius Cæsar* is the picture (II. I. 234—309) of the ideal relation of husband to wife. "This absolute communion of soul is in designed contrast to the shallow relation of Cæsar and Calpurnia. The dictator treats his wife as a child to be humoured or not according to his caprice, but Portia assumes that, 'by the right and virtue of her place,' she is entitled to share her husband's inmost thoughts. Brutus discloses to her the secret which lies so heavily upon his heart, and we know that it is inviolably safe in her keeping¹."

¹ F. S. Boas, *Shakspeare and his Predecessors*

² See Mrs Jameson's *Characteristics of Women*.

XIV.

ELIZABETHAN COLOURING IN "JULIUS CÆSAR."

We have seen that *Julius Cæsar* presents with substantial accuracy the political facts on which it is based, it cannot, however, lay claim to correctness as a picture of Roman life and manners. It stands in this respect on the same footing as Shakespeare's other historical plays. Whether he is treating English history or Roman or Celtic (as in *Macbeth*), the social circumstances and customs attributed to the *dramatis personæ* have a strongly Elizabethan colouring.

For instance, "he arrays his characters in the dress of his own time." Cæsar wears a "doublet"¹ (I 2. 267); and apparently the conspirators have those wide-brimmed hats (II. 1. 73) which one sees in Elizabethan portraits. Elizabethan, not Roman, associations underlie a word like "unbraced" (I 3. 48, II. 1. 262), and the description of the sick Caius Ligarius "wearing a kerchief" (II 1. 315). Again, Shakespeare's "Rome" resembled London somewhat. His audience would be reminded of the Tower (I. 3. 75), and of the "watchmen" (II 2. 16) who had charge of the London streets at night. The "citizens"² too of *Julius Cæsar* and *Coriolanus*³ represent rather an English mob than the *plebs* of Roman history. References to "glasses" (I 2. 68, II 1. 205) and striking "clocks" (II 2. 114) come inappropriately from the lips of Romans of that age⁴.

¹ "Doublets" are among the "spoils" of the Romans at *Coriolanus*, I 5. 7. In fact, Shakespeare introduces the word in differently in plays that refer severally to England, Denmark (*Hamlet*, II 1. 78), Italy (*The Merchant of Venice*, I 2. 80).

² Some editors find in I 1. 4, 5, "without the sign of your profession," a glance at the symbols of their trades worn by members of the Trade-Guilds. See also the note on II 1. 28.

³ The remark applies more to *Coriolanus*.

⁴ Most of the illustrations given in the above paragraph have been pointed out by various editors.

Such inaccuracies conflict with the modern feeling on the subject. Now correctness of local and historical "colour" is required in a novel or play, just as on the stage all the accessories¹ of scenery and dress must represent faithfully the place and period of the action. But it would be equally uncritical and unfair to judge the Elizabethan drama from a modern point of view and to look for "realism" of effect. To

*Effect of
inadequate
stage-equip-
ment in the
Elizabethan
theatre*

begin with, the Shakespearean theatre possessed no scenery, and only the rudest stage-equipment. Doubtless, the poverty of its arrangements had something to do with the indifference of the dramatists as to accuracy in points of detail. Descriptions of places needed not to be precisely correct, when a

¹ Attention to these matters is comparatively modern on the English stage. Referring to the actors of the *eighteenth* century, Sir Walter Scott says (*Quarterly Review*, April, 1826).

"Before Kemble's time there was no such thing as regular costume observed in our theatres. The actors represented Macbeth and his wife, Belvidera and Jaffier [in Otway's *Venice Preserved*], and most other characters, whatever the age or country in which the scene was laid, in the cast-off court dresses of the nobility. Some few characters, by a sort of prescriptive theatrical right, always retained the costume of their times—Falstaff, for example, and Richard III. But such exceptions only rendered the general appearance more anomalous. Every theatrical reader must recollect the additional force which Macklin gave to the Jew [Shylock] at his first appearance in that character, when he came on the stage dressed with his red hat, peaked beard, and loose black gown, a dress which excited Pope's curiosity, who desired to know in particular why he wore a red hat. Macklin replied modestly, because he had read that the Jews in Venice were obliged to wear hats of that colour. 'And pray, Mr Macklin,' said Pope, 'do players in general take such pains?' 'I do not know, sir,' said Macklin, 'that they do, but, as I had staked my reputation on the character, I was determined to spare no trouble in getting at the best information.' Pope expressed himself much pleased." (Quoted in Dr Furness's *Leir*, p. 446.) The red hat, I believe, is now discarded, but the loose gown retained for Shylock. Tradition assigns to Macklin the honour of having restored to the stage the tragic rendering of the part of Shylock, which had been turned into a vulgar comic caricature of the Jews.

chalked board was the sole indication whether the scene was laid on the banks of the Tiber or the Thames. There was little incongruity, after all, in making Cæsar wear a "doublet": the actor who took the part would appear in one.

In the second place—but this is really the more important cause—the general conditions and characteristics of that age were wholly different. It is the difference between a creative and a critical age. The Elizabethan was a creative, imaginative era, the classics were a new acquisition, and Elizabethan writers drew upon these new stores of inspiration and interest with the free imaginativeness that cares for the life more than the strict letter. Poets took classical themes and reset them amid romantic surroundings, unconscious or careless of the confusion of effect that was produced by the union of old and new. In time the creative impulse dies away, the critical spirit rises, and with it come fuller knowledge, care over details, and accuracy.¹

*Imaginative
treatment of
the classics by
the Elizabethan
age*

¹ In an interesting passage on the treatment of history in the old *Miracle* plays Mr Boas says

"The method followed ignores all distinctions of time or place. The personages in the plays are Jews or Romans, but there is no attempt to reproduce the life of the East or of classical antiquity. On the contrary, we see before us the knights, the churchmen, the burghers of the Middle Ages, with their religious and social surroundings. In the *Coventry Series* the Jewish high priest appears as a mediæval bishop with his court for the trial of ecclesiastical offences, in which those fare best who pay best. Herod and Pilate are practically feudal lords, the one an arbitrary tyrant, the other ready to do justice in 'Parliament'. Thus Shakspeare, when he placed his Roman and Celtic characters amid the conditions of his own time, was perpetuating a distinctive feature of the early English drama."—*Shakspeare and his Predecessors*, pp 8, 9.

I suppose that for an Elizabethan less learned than Ben Jonson it would have been difficult to obtain much knowledge of classical antiquities and social life, had he wished to do so.

XV.

CONTEMPORARY AND LASTING POPULARITY OF THE PLAY.

Julius Cæsar (says Dr Brandes) "was received with applause, and soon became very popular. Of this we have contemporary evidence. Leonard Digges [in his complimentary lines¹ on Shakespeare prefixed to the 1640 edition of Shakespeare's *Poems*] vaunts its scenic attractiveness at the expense of Ben Jonson's Roman plays:

'So have I seene, when Cesar would appeare,
And on the Stage at halfe-sword parley were
Brutus and *Cassius*: oh how the Audience
Were ravish'd, with what new wonder they went thence,
When some new day they would not brook a line
Of tedious (though well labour'd) *Catiline*.'

The learned rejoiced in the breath of air from ancient Rome which met them in these scenes, and the populace was entertained and fascinated by the striking events and heroic characters of the drama...The immediate success of the play is proved by this fact, among others, that it at once called forth a rival production on the same theme. Henslow notes in his diary that in May, 1602, he paid five pounds for a drama called *Cæsar's Fall* to the poets Munday, Drayton, Webster, Middleton, and another. It was evidently written to order. And as *Julius Cæsar*, in its novelty, was unusually successful, so, too, we still find it reckoned one of Shakespeare's greatest and profoundest plays, unlike the English 'Histories'² in standing alone and self-sufficient, characteristically composed, forming a rounded whole in spite of its apparent scission at the death of Cæsar, and exhibiting a remarkable insight into Roman character."

¹ They mention some of the most popular of Shakespeare's characters: in particular Beatrice and Benedick in *Much Ado* and Malvolvo in *Twelfth Night*. The writer "asserted that every revival of Shakespeare's plays drew crowds to pit, boxes, and galleries alike" (Lee, *Life of Shakespeare*, p. 329)

² i. e. Shakespeare's historical plays which are connected e.g. 1 and 2 *Henry IV.* and *Henry V.*

JULIUS CÆSAR.

DRAMATIS PERSONÆ.

JULIUS CÆSAR.
 OCTAVIUS CÆSAR,
 MARCUS ANTONIUS, } triumvirs after the death of Julius Cæsar.
 M. ÆMILIUS LEPIDUS, }
 CICERO, } senators.
 PUBLIUS, }
 POPILIUS LEVA, }
 MARCUS BRUTUS, }
 CASSIUS, } conspirators against Julius Cæsar.
 CASCA, }
 TREBONIUS, }
 LIGARIUS, }
 DECIUS BRUTUS, }
 METELLUS CIMBER, }
 CINNA,
 FLAVIUS and MARULLUS, tribunes
 ARTEMIDORUS of Cnidos, a teacher of rhetoric.
 A Soothsayer
 CINNA, a poet.
 Another Poet.
 LUCILIUS, }
 TITINIUS, } friends to Brutus and Cassius.
 MESSALA, }
 Young CATO, }
 VOLUMNIUS, }
 VARRO, }
 CLITUS, } servants to Brutus.
 CLAUDIUS, }
 STRATO, }
 LUCIUS, }
 DARDANIUS, }
 PINDARUS, servant to Cassius.
 CALPURNIA, wife to Cæsar.
 PORTIA, wife to Brutus

Senators, Citizens, Guards, Attendants, &c

SCENE—*During a great part of the play at Rome, afterwards near Sardis, and near Philippi*

JULIUS CÆSAR.

ACT I.

SCENE I. *Rome. A street.*

Enter FLAVIUS, MARULLUS, and certain Citizens

Flav Hence! home, you idle creatures, get you home.
Is this a holiday? what! know you not,
Being mechanical, you ought not walk
Upon a labouring day without the sign
Of your profession? Speak, what trade art thou?

First Citizen Why, sir, a carpenter

Marullus Where is thy leather apron and thy rule?
What dost thou with thy best apparel on?
You, sir, what trade are you?

Second Citizen Truly, sir, in respect of a fine work-
man, I am but, as you would say, a cobbler 11

Marullus But what trade art thou? answer me directly

Second Citizen A trade, sir, that I hope I may use with
a safe conscience, which is, indeed, sir, a mender of bad
soles

Marullus What trade, thou knave? thou naughty
knave, what trade?

Second Citizen. Nay, I beseech you, sir, be not out with me yet, if you be out, sir, I can mend you

Marullus. What meanest thou by that? mend me, thou saucy fellow! 21

Second Citizen Why, sir, cobble you.

Flavius. Thou art a cobbler, art thou?

Second Citizen Truly, sir, all that I live by is with the awl: I meddle with no tradesman's matters, nor women's matters, but withal I am, indeed, sir, a surgeon to old shoes, when they are in great danger, I re-cover them. As proper men as ever trod upon neat's-leather have gone upon my handiwork 30

Flavius. But wherefore art not in thy shop to-day? Why dost thou lead these men about the streets?

Second Citizen Truly, sir, to wear out their shoes, to get myself into more work. But, indeed, sir, we make holiday, to see Cæsar, and to rejoice in his triumph

Marullus Wherefore rejoice? What conquest brings he home?

What tributaries follow him to Rome,
To grace in captive bonds his chariot-wheels?
You blocks, you stones, you worse than senseless things!
O you hard hearts, you cruel men of Rome, 41
Knew you not Pompey? Many a time and oft
Have you climb'd up to walls and battlements,
To towers and windows, yea, to chimney-tops,
Your infants in your arms, and there have sat
The live-long day, with patient expectation,
To see great Pompey pass the streets of Rome: x
And when you saw his chariot but appear,
Have you not made an universal shout,
That Tiber trembled underneath her banks,
To hear the replication of your sounds 50

Made in her concave shores?

And do you now put on your best attire?

And do you now cull out a holiday?

And do you now strew flowers in his way

That comes in triumph over Pompey's blood:

Be gone!

Run to your houses, fall upon your knees,

Pray to the gods to intermit the plague

That needs must light on this ingratitude. 60

Flavius Go, go, good countrymen, and, for this fault,

Assemble all the poor men of your sort,

Draw them to Tiber banks, and weep your tears

Into the channel, till the lowest stream

Do kiss the most exalted shores of all [*Exeunt Citizens*

See, whether their basest metal be not mov'd!

They vanish tongue-tied in their guiltiness.

Go you down that way towards the Capitol;

This way will I: disrobe the images,

If you do find them deck'd with ceremonies. 70

Marullus May we do so?

You know it is the feast of Lupercal.

Flavius It is no matter; let no images

Be hung with Cæsar's trophies. I'll about,

And drive away the vulgar from the streets.

So do you too, where you perceive them thick

{ These growing feathers pluck'd from Cæsar's wing

{ Will make him fly an ordinary pitch,

{ Who else would soar above the view of men

{ And keep us all in servile fearfulness. 80 [*Exeunt*

SCENE II. *A public place*

Enter, in procession, with music, CÆSAR; ANTONY, for the course; CALPURNIA, PORTIA, DECIUS, CICERO, BRUTUS, CASSIUS, and CASCA; a great crowd following, among them a Soothsayer

Cæsar. Calpurnia!

Casca. Peace, ho! Cæsar speaks.

[*Music ceases*

Cæsar

Calpurnia!

Calpurnia. Here, my lord.

Cæsar Stand you directly in Antonius' way,
When he doth run his course —Antonius!

Antony. Cæsar, my lord?

Cæsar Forget not, in your speed, Antonius,
To touch Calpurnia; for our elders say,
The barren, touched in this holy chase,
Shake off their sterile curse

Antony. I shall remember:
When Cæsar says "Do this," it is perform'd. 10

Cæsar. Set on, and leave no ceremony out [Music.

Soothsayer. Cæsar!

Cæsar. Ha! who calls?

Casca Bid every noise be still.—peace yet again!

[*Music ceases*

Cæsar Who is it in the press that calls on me?
I hear a tongue, shriller than all the music,
Cry "Cæsar."—Speak, Cæsar is turn'd to hear.

Soothsayer. Beware the ides of March.

Cæsar

What man is that?

Brutus A soothsayer bids you beware the ides of March.

Cæsar Set him before me; let me see his face 20

Cass. Fellow, come from the throng, look upon Cæsar.

Cæs. What say'st thou to me now? speak once again.
Soothsayer Beware the ides of March.

Cæsar He is a dreamer, let us leave him —pass.

[*Sennet* *Exeunt all except Brutus and Cassius*

Cassius Will you go see the order of the course?

Brutus Not I

Cassius I pray you, do.

Brutus I am not gamesome. I do lack some part
Of that quick spirit that is in Antony.

Let me not hinder, Cassius, your desires; 30
I'll leave you.

Cassius Brutus, I do observe you now of late:
I have not from your eyes that gentleness
And show of love as I was wont to have.
You bear too stubborn and too strange a hand
Over your friend that loves you

Brutus *Cassius,*
Be not deceiv'd if I have veil'd my look,
I turn the trouble of my countenance
Merely upon myself Vexed I am
Of late with passions of some difference, 40
Conceptions only proper to myself,
Which give some soil, perhaps, to my behaviours;
But let not therefore my good friends be griev'd,—
Among which number, Cassius, be you one,—
Nor construe any further my neglect,
Than that poor Brutus, with himself at war,
Forgets the shows of love to other men.

Cass Then, Brutus, I have much mistook your passion;
By means whereof this breast of mine hath buried
Thoughts of great value, worthy cogitations. 50
Tell me, good Brutus, can you see your face?

Brutus No, Cassius, for the eye sees not itself

But by reflection, by some other things.

Cassius. 'Tis just:

And it is very much lamented, Brutus,
That you have no such mirrors as will turn
Your hidden worthiness into your eye,
That you might see your shadow. I have heard,
Where many of the best respect in Rome,—
Except immortal Cæsar,—speaking of Brutus, 60
And groaning underneath this age's yoke,
Have wish'd that noble Brutus had his eyes.

Bru. Into what dangers would you lead me, Cassius,
That you would have me seek into myself
For that which is not in me?

Cassius Therefore, good Brutus, be prepar'd to hear:
And, since you know you cannot see yourself
So well as by reflection, I, your glass,
Will modestly discover to yourself
That of yourself which you yet know not of. 70
And be not jealous on me, gentle Brutus:
Were I a common laughèr, or did use
To stale with ordinary oaths my love
To every new protester; if you know
That I do fawn on men, and hug them hard,
And after scandal them; or if you know
That I profess myself in banqueting
To all the rout, then hold me dangerous

[*Flourish and shout.*

Bru. What means this shouting? I do fear, the people
Choose Cæsar for their king

Cassius Ay, do you fear it? 80
Then must I think you would not have it so

Brutus I would not, Cassius; yet I love him well—
But wherefore do you hold me here so long?

What is it that you would impart to me?

[If it be aught toward the general good,
Set honour in one eye, and death i' the other,
And I will look on both indifferently,
For let the gods so speed me as I love
The name of honour more than I fear death

Cassius I know that virtue to be in you, Brutus, ∞
As well as I do know your outward favour.
Well, honour is the subject of my story.—
I cannot tell what you and other men
Think of this life, but, for my single self,

[I had as lief not be as live to be
In awe of such a thing as I myself
I was born free as Cæsar, so were you—
We both have fed as well, and we can both
Endure the winter's cold as well as he:
For once, upon a raw and gusty day,
The troubled Tiber chafing with her shores,
Cæsar said to me, "Dar'st thou, Cassius, now
Leap in with me into this angry flood,
And swim to yonder point?" Upon the word,
Accoutred as I was, I plunged in,
And bade him follow. so, indeed, he did.
The torrent roar'd, and we did buffet it
With lusty sinews, throwing it aside
And stemming it with hearts of controversy:
But ere we could arrive the point propos'd,
Cæsar cried, "Help me, Cassius, or I sink!"
I, as Æneas, our great ancestor,
Did from the flames of Troy upon his shoulder
The old Anchises bear, so from the waves of Tiber
Did I the tired Cæsar. And this man
Is now become a god, and Cassius is

100

110

A wretched creature, and must bend his body,
 If Cæsar carelessly but nod on him
 He had a fever when he was in Spain,
 And, when the fit was on him, I did mark 120
 How he did shake: 'tis true, this god did shake:
 His coward lips did from their colour fly,
 And that same eye, whose bend doth awe the world,
 Did lose his lustre: I did hear him groan:
 Ay, and that tongue of his, that bade the Romans
 Mark him, and write his speeches in their books,
 Alas, it cried, "Give me some drink, Titinius,"
 As a sick girl Ye gods, it doth amaze me
 A man of such a feeble temper should
 So get the start of the majestic world, 130
 And bear the palm alone. *[Flourish and shout.*

Brutus Another general shout!

I do believe that these applauses are
 For some new honours that are heap'd on Cæsar.

Cassius Why, man, he doth bestride the narrow world
 Like a Colossus, and we petty men
 Walk under his huge legs, and peep about
 To find ourselves dishonourable graves.
 Men at some time are masters of their fates:
 The fault, dear Brutus, is not in our stars, 140
 But in ourselves, that we are underlings *small part*
 'Brutus' and 'Cæsar': what should be in that 'Cæsar?'
 Why should that name be sounded more than yours?
 Write them together, yours is as fair a name;
 Sound them, it doth become the mouth as well;
 Weigh them, it is as heavy; conjure with 'em,
 'Brutus' will start a spirit as soon as 'Cæsar.'
 Now, in the names of all the gods at once,
 Upon what meat doth this our Cæsar feed,

That he is grown so great? Age, thou art sham'd! 150
Rome, thou hast lost the breed of noble bloods!
When went there by an age, since the great flood,
But it was fam'd with more than with one man?
When could they say, till now, that talk'd of Rome,
That her wide walls encompass'd but one man?
Now is it Rome indeed, and room enough,
When there is in it but one only man
O, you and I have heard our fathers say,
There was a Brutus once that would have brook'd
The eternal devil to keep his state in Rome 160
As easily as a king

Brutus That you do love me, I am nothing jealous,
What you would work me to, I have some aim.
How I have thought of this, and of these times,
I shall recount hereafter, for this present,
I would not, so with love I might entreat you,
Be any further mov'd. What you have said,
I will consider, what you have to say,
I will with patience hear, and find a time
Both meet to hear and answer such high things. 170
Till then, my noble friend, chew upon this.
Brutus had rather be a villager
Than to repute himself a son of Rome
Under these hard conditions as this time
Is like to lay upon us

Cassius I am glad
That my weak words have struck but thus much show
Of fire from Brutus

Brutus The games are done, and Cæsar is returning

Cassius As they pass by, pluck Casca by the sleeve
And he will, after his sour fashion, tell you 180
What hath proceeded worthy note to day

Re-enter CÆSAR and his Train

Brutus. I will do so But, look you, Cassius,
The angry spot doth glow on Cæsar's brow,
And all the rest look like a chidden train :
Calpurnia's cheek is pale ; and Cicero
Looks with such ferret and such fiery eyes
As we have seen him in the Capitol,
Being cross'd in conference by some senators.

Cassius. Casca will tell us what the matter is.

Cæsar. Antonius!

190

Antony. Cæsar?

Cæsar. Let me have men about me that are fat ;
Sleek-headed men, and such as sleep o' nights :
Yond Cassius has a lean and hungry look ;
He thinks too much · such men are dangerous.

Antony. Fear him not, Cæsar ; he's not dangerous ;
He is a noble Roman, and well given.

Cæsar. Would he were fatter !—but I fear him not :

Yet if my name were liable to fear,
I do not know the man I should avoid

200

So soon as that spare Cassius. He reads much ;

He is a great observer, and he looks

Quite through the deeds of men ; he loves no plays,

As thou dost, Antony ; he hears no music :

Seldom he smiles, and smiles in such a sort

As if he mock'd himself, and scorn'd his spirit

That could be mov'd to smile at any thing.

Such men as he be never at heart's ease

Whiles they behold a greater than themselves ;

And therefore are they very dangerous.

210

I rather tell thee what is to be fear'd

Than what I fear ; for always I am Cæsar.

Come on my right hand, for this ear is deaf,
And tell me truly what thou think'st of him

[*Sennet Exeunt Cæsar and all his Train, except Casca*

Casca You pull'd me by the cloak, would you speak
with me?

Brutus Ay, Casca, tell us what hath chanc'd to-day,
That Cæsar looks so sad

Casca Why, you were with him, were you not? 218

Brutus. I should not, then, ask Casca what had chanc'd

Casca Why, there was a crown offer'd him and being
offer'd him, he put it by with the back of his hand, thus;
and then the people fell a-shouting

Brutus What was the second noise for?

Casca. Why, for that too

Cassius They shouted thrice: what was the last cry for?

Casca Why, for that too

Brutus. Was the crown offer'd him thrice?

Casca Ay, marry, was't, and he put it by thrice, every
time gentler than other; and at every putting-by mine
honest neighbours shouted 231

Cassius Who offer'd him the crown?

Casca Why, Antony

Brutus Tell us the manner of it, gentle Casca

Casca I can as well be hang'd as tell the manner of it.
it was mere foolery, I did not mark it. I saw Mark
Antony offer him a crown,—yet 'twas not a crown neither,
'twas one of these coronets,—and, as I told you, he put
it by once: but, for all that, to my thinking, he would fain
have had it. Then he offer'd it to him again, then he put
it by again but, to my thinking, he was very loth to lay his
fingers off it. And then he offer'd it the third time, he
put it the third time by and still as he refus'd it, the
rabblement shouted, and clapped their chopped hands, and

threw up their sweaty nightcaps, and uttered such a deal of stinking breath because Cæsar refused the crown, that it had almost choked Cæsar; for he swooned, and fell down at it: and for mine own part, I durst not laugh, for fear of opening my lips and receiving the bad air.

Cassius But, soft, I pray you: what, did Cæsar swoon?

Casca. He fell down in the market-place, and foamed at mouth, and was speechless

255

Brutus 'Tis very like, he hath the falling sickness

Cassius. No, Cæsar hath it not: but you, and I,
And honest Casca, we have the falling sickness

Casca. I know not what you mean by that; but, I am sure, Cæsar fell down. If the tag-rag people did not clap him and hiss him, according as he pleased and displeased them, as they use to do the players in the theatre, I am no true man

Brutus What said he when he came unto himself?

Casca Marry, before he fell down, when he perceived the common herd was glad he refused the crown, he plucked me ope his doublet, and offered them his throat to cut:—an I had been a man of any occupation, if I would not have taken him at a word, I would I might go to hell among the rogues—and so he fell. When he came to himself again, he said, If he had done or said any thing amiss, he desired their worships to think it was his infirmity. Three or four wenches, where I stood, cried, “Alas, good soul!” and forgave him with all their hearts: but there’s no heed to be taken of them; if Cæsar had stabbed their mothers, they would have done no less

Brutus. And after that, he came, thus sad, away?

Casca Ay.

280

Cassius. Did Cicerō say any thing?

Casca. Ay, he spoke Greek.

Cassius To what effect?

Casca Nay, an I tell you that, I'll ne'er look you i' the face again: but those that understood him smiled at one another, and shook their heads, but, for mine own part, it was Greek to me. I could tell you more news too. Marullus and Flavius, for pulling scarfs off Cæsar's images, are put to silence. Fare you well. There was more foolery yet, if I could remember it 291

Cassius Will you sup with me to-night, Casca?

Casca No, I am promised forth

Cassius Will you dine with me to-morrow?

Casca Ay, if I be alive, and your mind hold, and your dinner worth the eating.

Cassius Good; I will expect you

Casca Do so. farewell, both [Exit 300

Brutus What a blunt fellow is this grown to be.
He was quick mettle when he went to school

Cassius So is he now, in execution
Of any bold or noble enterprise,
However he puts on this tardy form
This rudeness is a sauce to his good wit,
Which gives men stomach to digest his words
With better appetite.

Brutus And so it is. For this time I will leave you.
To-morrow, if you please to speak with me,
I will come home to you; or, if you will,
Come home to me, and I will wait for you 310

Cassius I will do so. till then, think of the world.

[Exit Brutus

Well, Brutus, thou art noble; yet, I see,
Thy honourable metal may be wrought
From that it is dispos'd therefore tis meet
That noble minds keep ever with their likes;

For who so firm that cannot be seduc'd?
Cæsar doth bear me hard, but he loves Brutus:
If I were Brutus now, and he were Cassius,
He should not humour me. I will this night,
In several hands, in at his windows throw,
As if they came from several citizens,
Writings all tending to the great opinion
That Rome holds of his name; wherein obscurely
Cæsar's ambition shall be glanced at:
And after this let Cæsar seat him sure;
For we will shake him, or worse days endure. [L

SCENE III *A street.*

*Thunder and lightning Enter, from opposite sides, CASCA
with his sword drawn, and CICERO*

Cicero. Good even, Casca: brought you Cæsar home?
Why are you breathless? and why stare you so?

Casca. Are not you mov'd, when all the sway of ear
Shakes like a thing unfirm? O Cicero,
I have seen tempests, when the scolding winds
Have riv'd the knotty oaks, and I have seen
The ambitious ocean swell and rage and foam,
To be exalted with the threatening clouds:
But never till to-night, never till now,
Did I go through a tempest dropping fire. II
Either there is a civil strife in heaven,
Or else the world, too saucy with the gods,
Incenses them to send destruction.

Cicero. Why, saw you any thing more wonderful?

Casca A common slave—you know him well by sight—
Held up his left hand, which did flame and burn

Like twenty torches join'd, and yet his hand,
Not sensible of fire, remain'd unscorch'd.

Besides—I ha' not since put up my sword—
Against the Capitol I met a lion,

23

Who glar'd upon me, and went surly by,
Without annoying me and there were drawn
Upon a heap a hundred ghastly women,
Transformed with their fear, who swore they saw
Men all in fire walk up and down the streets
And yesterday the bird of night did sit
Even at noonday upon the market-place,
Hooting and shrieking When these prodigies
Do so conjointly meet, let not men say,
"These are their reasons; they are natural,"

30

{ For, I believe, they are portentous things ~~warm~~
{ Unto the climate that they point upon ~~construe~~

Cicero Indeed, it is a strange-disposed time: ~~and~~
But men may construe things after their fashion,
Clean from the purpose of the things themselves.
Comes Cæsar to the Capitol to-morrow?

Casca He doth, for he did bid Antonius
Send word to you he would be there to-morrow

Cicero Good night, then, Casca. this disturbed sky
Is not to walk in

Casca. Farewell, Cicero [*Exit Cicero* 40

Enter CASSIUS.

Cassius Who's there?

Casca A Roman.

Cassius Casca, by your voice

Casca. Your ear is good Cassius, what night is this?

Cassius A very pleasing night to honest men

Casca Who ever knew the heavens menace so?

Cass Those that have known the earth so full of faults.
 For my part, I have walk'd about the streets,
 Submitting me unto the perilous night;
 And thus unbraced, Casca, as you see,
 Have bar'd my bosom to the thunder-stone:
 And when the cross blue lightning seem'd to open 50
 The breast of heaven, I did present myself
 Even in the aim and very flash of it.

Casca. But wherefore did you so much tempt the
 heavens?

It is the part of men to fear and tremble,
 When the most mighty gods by tokens send
 Such dreadful heralds to astonish us

Cassius You are dull, Casca, and those sparks of life
 That should be in a Roman you do want,
 Or else you use not You look pale, and gaze,
 And put on fear, and cast yourself in wonder, 60
 To see the strange impatience of the heavens:

But if you would consider the true cause
 Why all these fires, why all these gliding ghosts,
 Why birds and beasts from quality and kind, *contribute to*
 Why old men fool and children calculate, *reckon*
 Why all these things change from their ordinance
 Their natures and pre-formed faculties *powers*
 To monstrous quality;—why, you shall find
 That heaven hath infus'd them with these spirits,
 To make them instruments of fear and warning 70
 Unto some monstrous state.

Now could I, Casca, name to thee a man
 Most like this dreadful night,
 That thunders, lightens, opens graves, and roars
 As doth the lion in the Capitol,—

A man no mightier than thyself or me

*no more, though chosen from what has
 been ordained for them (their nature and
 endowed powers and to extraordinary*

In personal action, yet prodigious grown,
And fearful, as these strange eruptions are.

Casca 'Tis Cæsar that you mean, is it not, Cassius?

Cassius. Let it be who it is for Romans now So
Have thews and limbs like to their ancestors;
But, woe the while! our fathers' minds are dead,
And we are govern'd with our mothers' spirits,
Our yoke and sufferance show us womanish

Casca Indeed, they say the senators to-morrow
Mean to establish Cæsar as a king;
And he shall wear his crown by sea and land,
In every place, save here in Italy

Cassius. I know where I will wear this dagger, then: '
Cassius from bondage will deliver Cassius 90
Therein, ye gods, you make the weak most strong;
Therein, ye gods, you tyrants do defeat.
Nor stony tower, nor walls of beaten brass,
Nor airless dungeon, nor strong links of iron,
Can be retentive to the strength of spirit,
But life, being weary of these worldly bars,
Never lacks power to dismiss itself
If I know this, know all the world besides,
That part of tyranny that I do bear
I can shake off at pleasure [*Thunder st ll*

Casca So can I: 100
So every bondman in his own hand bears
The power to cancel his captivity.

Cassius And why should Cæsar be a tyrant, then?
Poor man! I know he would not be a wolf,
But that he sees the Romans are but sheep.
He were no lion, were not Romans hinds
Those that with haste will make a mighty fire
Begin it with weak straws. what trash is Rome,

What rubbish, and what offal, when it serves
For the base matter to illuminate 110
So vile a thing as Cæsar! But, O grief,
Where hast thou led me? I perhaps speak this
Before a willing bondman: then I know
My answer must be made; but I am arm'd,
And dangers are to me indifferent.

Casca. You speak to Casca, and to such a man
That is no fleering tell-tale Hold, my hand:
Be factious for redress of all these griefs;
And I will set this foot of mine as far
As who goes farthest.

Cassius. 120 There's a bargain made.
Now know you, Casca, I have mov'd already
Some certain of the noblest-minded Romans
To undergo with me an enterprise
Of honourable-dangerous consequence;
And I do know, by this, they stay for me
In Pompey's porch. for now, this fearful night,
There is no stir or walking in the streets,
And the complexion of the element
In favour's like the work we have in hand,
Most bloody, fiery, and most terrible. 130

Casca. Stand close awhile, for here comes one in haste.

Cassius. 'Tis Cinna,—I do know him by his gait;
He is a friend.

Enter CINNA.

Cinna, where haste you so?

Cinna. To find out you Who's that? Metellus Cimber?

Cassius. No, it is Casca; one incorporate
To our attempts. Am I not stay'd for, Cinna?

Cinna. I am glad on't. What a fearful night is this!

There's two or three of us have seen strange sights.

Cassius Am I not stay'd for? tell me.

Cinna

Yes, you are.—

O *Cassius*, if you could

145

But win the noble Brutus to our party—

Cassius Be you content good *Cinna*, take this paper,
And look you lay it in the prætor's chair,
Where Brutus may but find it, and throw this
In at his window; set this up with wax
Upon old Brutus' statue: all this done,
Repair to Pompey's porch, where you shall find us.
Is Decius Brutus and Trebonius there?

Cinna. All but Metellus Cimber, and he's gone
To seek you at your house. Well, I will hie, 150
And so bestow these papers as you bade me.

Cassius That done, repair to Pompey's theatre.

[*Exit Cinna*]

Come, *Casca*, you and I will yet, ere day,
See Brutus at his house three parts of him
Is ours already; and the man entire,
Upon the next encounter, yields him ours

Casca O, he sits high in all the people's hearts:
And that which would appear offence in us,
His countenance, like richest alchemy, 160
Will change to virtue and to worthiness

Cass. Him, and his worth, and our great need of him,
You have right well conceited Let us go,
For it is after midnight, and ere day
We will awake him and be sure of him [Exit

ACT II

SCENE I. *Rome* BRUTUS'S Orchard.*Enter* BRUTUS*Brutus* What, Lucius, ho!—

I cannot, by the progress of the stars,

Give guess how near to day.—Lucius, I say!—

I would it were my fault to sleep so soundly.—

When, Lucius, when? awake, I say! what, Lucius!

Enter LUCIUS.*Lucius* Call'd you, my lord?*Brutus* Get me a taper in my study, Lucius:

When it is lighted, come and call me here.

Lucius. I will, my lord.[*Exit**Brutus.* It must be by his death: and, for my part,

I know no personal cause to spurn at him,

11

men But for the general. 'He would be crown'd'—

How that might change his nature, there's the question:

It is the bright day that brings forth the adder;

And that craves wary walking. Crown him?—that;—

And then, I grant, we put a sting in him,

That at his will he may do danger with.

The abuse of greatness is, when it disjoins

Remorse from power: and, to speak truth of Cæsar,

I have not known when his affections sway'd

20

More than his reason. But 'tis a common proof,

That lowliness is young ambition's ladder,

Whereto the climber-upward turns his face;

But when he once attains the upmost round,

He then unto the ladder turns his back,

Looks in the clouds, scorning the base degrees
By which he did ascend. So Cæsar may,
Then, lest he may, prevent. And, since the quarrel
Will bear no colour for the thing he is,
Fashion it thus, that what he is, augmented, 30
Would run to these and these extremities
And therefore think him as a serpent's egg,
Which, hatch'd, would, as his kind, grow mischievous,
And kill him in the shell.

Re-enter LUCIUS

Lucius The taper burneth in your closet, sir.
Searching the window for a flint, I found
This paper, thus seal'd up, and, I am sure,
It did not lie there when I went to bed

[Gives him the letter]

Brutus Get you to bed again, it is not day.
Is not to-morrow, boy, the ides of March? 40

Lucius I know not, sir

Brutus Look in the calendar, and bring me word

Lucius I will, sir. *[Exit]*

Brutus The exhalations whizzing in the air
Give so much light that I may read by them
[Opens the letter and reads]

"Brutus, thou sleep'st· awake, and see thyself
Shall Rome, &c. Speak, strike, redress!"—

"Brutus, thou sleep'st· awake!"

Such instigations have been often dropp'd
Where I have took them up 50

"Shall Rome, &c." Thus must I piece it out;
Shall Rome stand under one man's awe? What, Rome?
My ancestors did from the streets of Rome
The Tarquin drive, when he was call'd a king

"Speak, strike, redress!" Am I entreated
 To speak and strike? O Rome, I make thee promise,
 If the redress will follow, thou receivest *change*
 Thy full petition at the hand of Brutus!

Re-enter LUCIUS

Lucius. Sir, March is wasted fifteen days.

[*Knocking within.*

Brutus 'Tis good Go to the gate; somebody knocks

[*Exit Lucius.* 60

Since Cassius first did whet me against Cæsar, *set*
 I have not slept

Between the acting of a dreadful thing

And the first motion, all the interim is

Like a phantasma or a hideous dream:

The (Genius) and the mortal instruments

Are then in council; and the state of man,

Like to a little kingdom, suffers then

The nature of an insurrection

Re-enter LUCIUS.

Lucius. Sir, 'tis your brother Cassius at the door, 70
 Who doth desire to see you

Brutus Is he alone?

Lucius No, sir, there are moe with him.

Brutus Do you know them?

Lucius No, sir; their hats are pluck'd about their ears,
 And half their faces buried in their cloaks,
 That by no means I may discover them
 By any mark of favour.

Brutus Let 'em enter. [*Exit Lucius*

They are the faction O conspiracy,
 Sham'st thou to show thy dangerous brow by night,
 When evils are most free? O, then, by day

Where wilt thou find a cavern dark enough So
To mask thy monstrous visage? Seek none, conspiracy,
Hide it in smiles and affability.
For if thou path, thy native semblance on,
Not Erebus itself were dim enough
To hide thee from prevention.

Enter CASSIUS, CASCA, DECIUS, CINNA, METELLUS CIMBER,
and TREBONIUS

Cassius. I think we are too bold upon your rest:
Good morrow, Brutus; do we trouble you?

Brutus. I have been up this hour, awake all night. Know I these men that come along with you?

Cassius Yes, every man of them, and no man here
But honours you, and every one doth wish
You had but that opinion of yourself
Which every noble Roman bears of you
This is Trebonius

Brutus He is welcome hither

Cassius This, Decius Brutus

Brutus. He is welcome too

Cassius. This, Casca; this, Cinna, and this, Metellus
Cimber

Brutus They are all welcome —
What watchful cares do interpose themselves
Betwixt your eyes and night?

Cassius Shall I entreat a word? 100

[*Brutus and Cassius enter*]

Deaus Here lies the east. doth not the day break here?

Casca No

Cinna O, pardon, sir, it doth; and yon gray lines
That fret the clouds are messengers of day

Casca. You shall confess that you are both deceived

Here, as I point my sword, the sun arises;
 Which is a great way growing on the south,
 Weighing the youthful season of the year.
 Some two months hence, up higher toward the north
 He first presents his fire; and the high east 110
 Stands, as the Capitol, directly here

Brutus. Give me your hands all over, one by one.

Cassius. And let us swear our resolution

Brutus. No, not an oath. if not the face of men, worried
 The sufferance of our souls, the time's abuse, on the faces
 of the Romans
 caused by the

If these be motives weak, break off betimes,

And every man hence to his idle bed,

So let high-sighted tyranny range on,

Till each man drop by lottery. But if these,

As I am sure they do, bear fire enough

To kindle cowards, and to steel with valour

The melting spirits of women, then, countrymen,

What need we any spur but our own cause,

To prick us to redress? what other bond

Than secret Romans, that have spoke the word,

And will not palter? and what other oath

Than honesty to honesty engag'd,

That this shall be, or we will fall for it?

Swear priests, and cowards, and men cautelous,

Old feeble carrions, and such suffering souls

That welcome wrongs; unto bad causes swear

Such creatures as men doubt: but do not stain

The even virtue of our enterprise,

Nor the insuppressible mettle of our spirits,

To think that or our cause or our performance

Did need an oath; when every drop of blood

That every Roman bears, and nobly bears,

Is guilty of a several bastardy,

120

130

to beware of

If he do break the smallest particle
Of any promise that hath pass'd from him

140

Cassius But what of Cicero? shall we sound him?
I think he will stand very strong with us.

Casca Let us not leave him out.

Cinna.

No, by no means

Metellus O, let us have him, for his silver hairs
Will purchase us a good opinion,

And buy men's voices to commend our deeds.

It shall be said, his judgment rul'd our hands;

Our youths and wildness shall no whit appear,

But all be buried in his gravity.

Brutus O, name him not: let us not break with him,
For he will never follow any thing
That other men begin.

151

Cassius Then leave him out.

Casca. Indeed he is not fit.

Decius. Shall no man else be touch'd but only Cæsar?

Cassius Decius, well urg'd — I think it is not meet,
Mark Antony, so well belov'd of Cæsar,
Should outlive Cæsar: we shall find of him
A shrewd contriver, and, you know, his means,
If he improve them, may well stretch so far
As to annoy us all. which to prevent,
Let Antony and Cæsar fall together

160

Brutus Our course will seem too bloody, Caius Cassius,
To cut the head off and then hack the limbs,—
Like wrath in death and envy afterwards,
For Antony is but a limb of Cæsar:

Let us be sacrificers, but not butchers, Caius

{ We all stand up against the spirit of Cæsar;

{ And in the spirit of men there is no blood.

{ O that we, then, could come by Cæsar's spirit,

And not dismember Cæsar! But, alas, 170
 Cæsar must bleed for it! And, gentle friends,
 Let's kill him boldly, but not wrathfully,
 Let's carve him as a dish fit for the gods,
 Not hew him as a carcase fit for hounds:
 And let our hearts, as subtle masters do,
 Stir up their servants to an act of rage,
 And after seem to chide 'em This shall make
 Our purpose necessary and not envious: *spiteful*
 Which so appearing to the common eyes,
 We shall be call'd purgers, not murderers 180
 And for Mark Antony, think not of him;
 For he can do no more than Cæsar's arm
 When Cæsar's head is off.

Cassius

Yet I fear him;

For in the ingrafted love he bears to Cæsar—

Brutus Alas, good Cassius, do not think of him:

If he love Cæsar, all that he can do

Is to himself,—take thought and die for Cæsar:

And that were much he should, for he is given

To sports, to wildness, and much company

Trebonius. There is no fear in him; let him not die;

For he will live, and laugh at this hereafter. 191

[*Clock strikes*

Brutus. Peace! count the clock.

Cassius. The clock hath stricken three.

Trebonius. 'Tis time to part.

Cassius But it is doubtful yet,

Whether Cæsar will come forth to-day or no,

For he is superstitious grown of late,

Quite from the main opinion he held once

Of fantasy, of dreams and ceremonies:

It may be, these apparent prodigies,

The unaccustom'd terror of this night,
 And the persuasion of his augurers, 200
 May hold him from the Capitol to-day.

Decius Never fear that if he be so resolv'd,
 I can o'ersway him; for he loves to hear
 That unicorns may be betray'd with trees,
 And bears with glasses, elephants with holes,
 Lions with toils, and men with flatterers.
 But when I tell him he hates flatterers,
 He says he does,—being then most flattered.
 Let me work;

For I can give his humour the true bent, 210
 And I will bring him to the Capitol.

Cassius Nay, we will all of us be there to fetch him.

Brutus By the eighth hour: is that the uttermost?

Cinna Be that the uttermost, and fail not then.

Metellus Caius Ligarius doth bear Cæsar hard,
 Who rated him for speaking well of Pompey
 I wonder none of you have thought of him

Brutus Now, good Metellus, go along by him.
 He loves me well, and I have given him reasons;
 Send him but hither, and I'll fashion him 220

Cassius. The morning comes upon's: we'll leave you,
Brutus —

And, friends, disperse yourselves, but all remember
 What you have said, and show yourselves true Romans.

Brutus Good gentlemen, look fresh and merrily;
 Let not our looks put on our purposes,
 But bear it as our Roman actors do,
 With untir'd spirits and formal constancy:
 And so, good morrow to you every one.

[*Exit all except Brutus*]

Boy! Lucius!—Fast asleep? It is no matter

I grant I am a woman, but withal
 A woman that Lord Brutus took to wife:
 I grant I am a woman; but withal
 A woman well-reputed,—Cato's daughter.
 Think you I am no stronger than my sex,
 Being so father'd and so husbanded?
 Tell me your counsels, I will not disclose 'em:
 I have made strong proof of my constancy,
 Giving myself a voluntary wound 300
 Here, in the thigh: can I bear that with patience,
 And not my husband's secrets?

Brutus. O ye gods,
 Render me worthy of this noble wife! [*Knocking within*
 Hark, hark! one knocks: Portia, go in awhile;
 And by and by thy bosom shall partake
 The secrets of my heart.
 All my engagements I will construe to thee,
 All the charactery of my sad brows.—
 Leave me with haste [*Exit Portia*]—Lucius, who's that
 knocks?

Re-enter LUCIUS with LIGARIUS.

Lucius Here is a sick man that would speak with you

Brutus Caius Ligarius, that Metellus spake of.— 311
 Boy, stand aside—Caius Ligarius! how?

Ligarius. Vouchsafe good-morrow from a feeble tongue

Brutus O what a time have you chose out, brave Caius,
 To wear a kerchief! Would you were not sick!

Ligarius. I am not sick, if Brutus have in hand
 Any exploit worthy the name of honour

Brutus. Such an exploit have I in hand, Ligarius,
 Had you a healthful ear to hear of it.

Ligarius By all the gods that Romans bow before, 320

I here discard my sickness! Soul of Rome!
 Brave son, deriv'd from honourable loins!
 Thou, like an exorcist, hast conjur'd up
 My mortified spirit. Now bid me run,
 And I will strive with things impossible;
 Yea, get the better of them What's to do?

Brutus A piece of work that will make sick men who'e.

Lig But are not some whole that we must make sick?

Brutus That must we also What it is, my Cæsar,
 I shall unfold to thee, as we are going 330
 To whom it must be done.

Ligarius Set on your foot,
 And with a heart new-fir'd I follow you,
 To do I know not what but it sufficeth
 That Brutus leads me on

Brutus. Follow me, then [*Exeunt*]

SCENE II. *A room in CÆSAR'S house*

Thunder and lightning Enter CÆSAR, in his nightgown

Cæs Nor heaven nor earth have been at peace to night
 Thrice hath Calpurnia in her sleep cried out,
 "Help, ho! they murder Cæsar!"—Who's within?

Enter a Servant.

Servant My lord?

Cæsar Go bid the priests do present sacrifice,
 And bring me their opinions of success

Servant. I will, my lord [*Exit*]

Enter CALPURNIA

Cal What mean you, Cæsar? think you to walk forth?

You shall not stir out of your house to-day.

Cæsar. Cæsar shall forth the things that threaten'd me
Ne'er look'd but on my back; when they shall see 11
The face of Cæsar, they are vanished

Calpurnia. Cæsar, I never stood on ceremonies, *clipped to
considered*
Yet now they fright me. There is one within,
Besides the things that we have heard and seen,
Recounts most horrid sights seen by the watch.
A lioness hath whelped in the streets,
And graves have yawn'd, and yielded up their dead;
Fierce fiery warriors fought upon the clouds,
In ranks and squadrons and right form of war, 20
Which drizzled blood upon the Capitol,
The noise of battle hurtled in the air, *make a noise*
Horses did neigh, and dying men did groan;
And ghosts did shriek and squeal about the streets.
O Cæsar, these things are beyond all use,
And I do fear them!

Cæsar What can be avoided
Whose end is purpos'd by the mighty gods?
Yet Cæsar shall go forth, for these predictions
Are to the world in general as to Cæsar.

Cal When beggars die, there are no comets seen; 30
The heavens themselves blaze forth the death of princes.

Cæsar Cowards die many times before their deaths;
The valiant never taste of death but once
Of all the wonders that I yet have heard,
It seems to me most strange that men should fear;
Seeing that death, a necessary end,
Will come when it will come.

Re-enter Servant.

What say the augurers?

Servant They would not have you to stir forth to-day
Plucking the entrails of an offering forth,
They could not find a heart within the beast 40

Cæsar The gods do this in shame of cowardice.
Cæsar should be a beast without a heart,
If he should stay at home to-day for fear
No, Cæsar shall not Danger knows full well
That Cæsar is more dangerous than he:
We are two lions litter'd in one day,
And I the elder and more terrible
And Cæsar shall go forth

Calpurnia Alas, my lord,
Your wisdom is consum'd in confidence.
Do not go forth to-day call it my fear 50
That keeps you in the house, and not your own
We'll send Mark Antony to the senate-house;
And he shall say you are not well to-day.
Let me, upon my knee, prevail in this

Cæsar. Mark Antony shall say I am not well;
And, for thy humour, I will stay at home

Enter DECIVS

Here's Decius Brutus, he shall tell them so

Decius Cæsar, all hail! good morrow, worthy Cæsar
I come to fetch you to the senate-house.

Cæsar. And you are come in very happy time, 60
To bear my greeting to the senators,
And tell them that I will not come to-day.
Cannot, is false, and that I dare not, falser:
I will not come to-day,—tell them so, Decius

Calpurnia Say he is sick.

Cæsar Shall Cæsar send a lie?
Have I in conquest stretch'd mine arm so far,

To be afeard to tell graybeards the truth?

Decius, go tell them Cæsar will not come.

Decius Most mighty Cæsar, let me know some cause,
Lest I be laugh'd at when I tell them so 70

Cæsar. The cause is in my will,—I will not come;
That is enough to satisfy the senate.

But, for your private satisfaction,

Because I love you, I will let you know:

Calpurnia here, my wife, stays me at home:

She dreamt to-night she saw my statue,

Which, like a fountain with an hundred spouts,

Did run pure blood; and many lusty Romans

Came smiling, and did bathe their hands in it:

And these does she apply for warnings, and portents, 80

And evils imminent; and on her knee

Hath begg'd that I will stay at home to-day.

Decius. This dream is all amiss interpreted; *wrong*, 1
It was a vision fair and fortunate:

Your statue spouting blood in many pipes,

In which so many smiling Romans bath'd,

Signifies that from you great Rome shall suck

Reviving blood; and that great men shall press

For tinctures, stains, relics, and cognizance.

This by Calpurnia's dream is signified. 90

Cæsar And this way have you well expounded it.

Decius I have, when you have heard what I can say:

And know it now,—the senate have concluded

To give, this day, a crown to mighty Cæsar.

If you shall send them word you will not come,

Their minds may change. Besides, it were a mock

Apt to be render'd, for some one to say,

"Break up the senate till another time,

When Cæsar's wife shall meet with better dreams."

If Cæsar hide himself, shall they not whisper,
"Lo, Cæsar is afraid"?

Pardon me, Cæsar, for my dear dear love
To your proceeding bids me tell you this;
And reason to my love is liable.

Cæsar. How foolish do your fears seem now, Calpurnius!
I am ashamed I did yield to them.
Give me my robe, for I will go.—

Enter PUBLIUS, BRUTUS, LIGARIUS, METELLUS, CASCA,
TREBONIUS, and CINNA

And look where Publius is come to fetch me.

Publius Good morrow, Cæsar

Cæsar. Welcome, Publius —

What, Brutus, are you stirr'd so early too?— 110

Good morrow, Casca — Caius Ligarius,

Cæsar was ne'er so much your enemy

As that same ague which hath made you lean.

What is't o'clock?

Brutus Cæsar, 'tis stricken eight

Cæsar. I thank you for your pains and courtesy

Enter ANTONY

See! Antony, that revels long o' nights,

Is notwithstanding up Good morrow, Antony

Antony So to most noble Cæsar

Cæsar. Bid them prepare within

I am to blame to be thus waited for

Now, Cinna — now, Metellus — what, Trebonius! 120

I have an hour's talk in store for you;

Remember that you call on me to-day:

Be near me that I may remember you.

Trebellius Cæsar, I will :—[*Aside*] and so near will I be,
That your best friends shall wish I had been further.

Cæs. Good friends, go in, and taste some wine with me;
And we, like friends, will straightway go together.

Brutus [*Aside*] That every like is not the same, O Cæsar,
The heart of Brutus yearns to think upon! [*Exeunt*]

SCENE III. *A street near the Capitol.*

Enter ARTEMIDORUS, reading a paper.

Artemidorus "Cæsar, beware of Brutus; take heed of
Cassius; come not near Casca; have an eye to Cinna,
trust not Trebonius; mark well Metellus Cimber: Decius
Brutus loves thee not. thou hast wronged Caius Ligarius
There is but one mind in all these men, and it is bent
against Cæsar If thou beest not immortal, look about you:
security gives way to conspiracy. The mighty gods defend
thee! Thy lover, ARTEMIDORUS"

Here will I stand till Cæsar pass along, II
And as a suitor will I give him this
My heart laments that virtue cannot live
Out of the teeth of emulation.
If thou read this, O Cæsar, thou mayst live;
If not, the Fates with traitors do contrive [*Exit.*]

SCENE IV. *Another part of the same street, before
the house of BRUTUS.*

Enter PORTIA and LUCIUS

Portia. I prithee, boy, run to the senate-house;
Stay not to answer me, but get thee gone:
Why dost thou stay?

Lucius To know my errand, madam

Portia I would have had thee there, and here again,
Ere I can tell thee what thou shouldst do there —

[*Aside*] O constancy, be strong upon my side,
Set a huge mountain 'tween my heart and tongue!
I have a man's mind, but a woman's might.
How hard it is for women to keep counsel! —
Art thou here yet?

Lucius. Madam, what should I do? 10

Run to the Capitol, and nothing else?

And so return to you, and nothing else?

Portia Yes, bring me word, boy, if thy lord look well,
For he went sickly forth. and take good note
What Cæsar doth, what suitors press to him
Hark, boy! what noise is that?

Lucius. I hear none, madam

Portia Prithce, listen well:

I heard a bustling rumour, like a fray,

And the wind brings it from the Capitol

Lucius Sooth, madam, I hear nothing 20

Enter Soothsayer.

Portia Come hither, fellow which way hast thou been?

Soothsayer At mine own house, good lady

Portia What is't o'clock?

Soothsayer About the ninth hour, lady

Portia Is Cæsar yet gone to the Capitol?

Soothsayer Madam, not yet I go to take my stand,
To see him pass on to the Capitol

Portia Thou hast some suit to Cæsar, hast thou not?

Soothsayer That I have, lady. if it will please Cæsar
To be so good to Cæsar as to hear me,
I shall beseech him to befriend himself 30

Por. Why, know'st thou any harm's intended towards him?

Soothsayer. None that I know will be, much that I
fear may chance

Good morrow to you — Here the street is narrow :

The throng that follows Cæsar at the heels,

Of senators, of prætors, common suitors,

Will crowd a feeble man almost to death :

I'll get me to a place more void, and there

Speak to great Cæsar as he comes along. [Exit

Por. I must go in — [Aside] Ay me, how weak a thing

The heart of woman is! O Brutus, 40

The heavens speed thee in thine enterprise! —

Sure, the boy heard me. — Brutus hath a suit

That Cæsar will not grant. — O, I grow faint —

Run, Lucius, and commend me to my lord ;

Say I am merry · come to me again,

And bring me word what he doth say to thee

[Exeunt severally.]

ACT III.

SCENE I. *Before the Capitol; the Senate sitting above.*

A crowd of people in the street leading to the Capitol; among

them ARTEMIDORUS and the Soothsayer. Flourish

Enter CÆSAR, BRUTUS, CASSIUS, CASCA, DECIUS,

METELLUS, TREBONIUS, CINNA, ANTONY, LEPIDUS,

POPILIUS, PUBLIUS, and others

Cæsar. The ides of March are come.

Soothsayer. Ay, Cæsar, but not gone.

Artemidorus. Hail, Cæsar! read this schedule.

Decius Trebonius doth desire you to o'er read,
At your best leisure, this his humble suit.

Art O Cæsar, read mine first; for mine's a suit
That touches Cæsar nearer: read it, great Cæsar

Cæsar. What touches us ourself shall be last serv'd

Artemidorus Delay not, Cæsar; read it instantly

Cæsar What, is the fellow mad?

Publius Sirrah, give place. 10

Cass What, urge you your petitions in the street?
Come to the Capitol.

CÆSAR goes up to the Senate-House, the rest following

Popilius. I wish your enterprise to-day may thrive.

Cassius. What enterprise, Popilius?

Popilius. Fare you well

[Advances to Cæsar]

Brutus. What said Popilius Lena?

Cassius He wish'd to-day our enterprise might thrive.
I fear our purpose is discovered

Brutus Look, how he makes to Cæsar mark him

Cassius Casca, be sudden, for we fear prevention –
Brutus, what shall be done? If this be known, 20
Cassius or Cæsar never shall turn back,
For I will slay myself

Brutus Cassius, be constant.

Popilius Lena speaks not of our purposes;
For, look, he smiles, and Cæsar doth not change.

Cassius Trebonius knows his time, for, look you,
Brutus,

He draws Mark Antony out of the way

[Exit Art. Enter Treb.]

Decius Where is Metellus Cimber? Let him go,

And presently prefer his suit to Cæsar.

Brutus. He is address'd: press near and second him.

Cinna. Casca, you are the first that rears your hand. 30

Cæsar. Are we all ready? What is now amiss
That Cæsar and his senate must redress? *reform*

Met. Most high, most mighty, and most puissant Cæsar, *metellus*
Metellus Cimber throws before thy seat
An humble heart,— [Kneeling]

Cæsar. I must prevent thee, Cimber.
These couchings and these lowly courtesies
Might fire the blood of ordinary men,
And turn pre-ordinance and first decree
Into the law of children Be not fond,
To think that Cæsar bears such rebel blood 40
That will be thaw'd from the true quality
With that which melteth fools; I mean, sweet words,
Low-crooked court'sies and base spaniel-fawning
Thy brother by decree is banished.
If thou dost bend and pray and fawn for him,
I spurn thee like a cur out of my way.
Know, Cæsar doth not wrong, nor without cause
Will he be satisfied.

Met. Is there no voice more worthy than my own,
To sound more sweetly in great Cæsar's ear 50
For the repealing of my banish'd brother?

Brutus. I kiss thy hand but not in flattery, Cæsar;
Desiring thee that Publius Cimber may
Have an immediate freedom of repeal.

Cæsar. What, Brutus!

Cassius. Pardon, Cæsar; Cæsar, pardon:
As low as to thy foot doth Cassius fall,
To beg enfranchisement for Publius Cimber.

Cæsar. I could be well mov'd, if I were as you;

If I could pray to move, prayers would move me.
But I am constant as the northern star,

60

Of whose true-fix'd and resting quality
There is no fellow in the firmament.

The skies are painted with unnumber'd sparks,
They are all fire, and every one doth shine;
But there's but one in all doth hold his place.

So in the world,—'tis furnish'd well with men,
And men are flesh and blood, and apprehensive;
Yet in the number I do know but one

That unassailable holds on his rank,
Unshak'd of motion: and that I am he,

70

Let me a little show it, even in this,—

That I was constant Cimber should be banish'd,
And constant do remain to keep him so

Cinna O Cæsar,—

Cæsar. Hence! wilt thou lift up Olympus?

Decius Great Cæsar,—

Cæsar. Doth not Brutus bootless kneel?

Casca. Speak, hands, for me!

[*Casca stabs Cæsar in the neck. He is then stabbed
by several other Conspirators, and last by
Marcus Brutus*

Cæsar Et tu, Brute!—Then fall, Cæsar!

[*Dies The Senators and People retire in confusion*

Cinna Liberty! Freedom! Tyranny is dead!—

Run hence, proclaim, cry it about the streets

Cassius Some to the common pulpits, and cry out, "Liberty, freedom, and enfranchisement!"

Brutus People, and senators, be not affrighted;
Fly not; stand still.—ambition's debt is paid

Casca "Go to the pulpit, Brutus

Decius And Cassius too.

Brutus Where's Publius?

Cinna Here, quite confounded with this mutiny.

Metellus Stand fast together, lest some friend of Cæsar's
Should chance—

Brutus Talk not of standing—Publius, good cheer;
There is no harm intended to your person, 90
Nor to no Roman else: so tell them, Publius

Cassius. And leave us, Publius; lest that the people,
Rushing on us, should do your age some mischief

Brutus. Do so.—and let no man abide this deed, *pay for*
But we the doers

Re-enter TREBONIUS

Cassius. Where's Antony?

Trebonius. Fled to his house amaz'd:
Men, wives, and children stare, cry out, and run
As it were doomsday

Brutus Fates, we will know your pleasures.
That we shall die, we know; 'tis but the time,
And drawing days out, that men stand upon 100

Cassius Why, he that cuts off twenty years of life
Cuts off so many years of fearing death

Brutus Grant that, and then is death a benefit:
So are we Cæsar's friends, that have abridg'd
His time of fearing death—Stoop, Romans, stoop,
And let us bathe our hands in Cæsar's blood
Up to the elbows, and besmear our swords:
Then walk we forth, even to the market-place,
And, waving our red weapons o'er our heads,
Let's all cry, "Peace, freedom, and liberty!" 110

Cassius. Stoop, then, and wash—How many ages hence
Shall this our lofty scene be acted over
In states unborn and accents yet unknown!

Brutus How many times shall Cæsar bleed in sport,
That now on Pompey's basis lies along
No worthier than the dust!

Cassius So oft as that shall be,
So often shall the knot of us be call'd
The men that gave their country liberty.

Decius. What, shall we forth?

Cassius " Ay, every man away."
" Brutus shall lead, and we will grace his heels 120
With the most boldest and best hearts of Rome.

Brutus Soft! who comes here?

Enter a Servant.

A friend of Antony's

Servant Thus, Brutus, did my master bid me kneel,
Thus did Mark Antony bid me fall down;
And, being prostrate, thus he bade me say:—
Brutus is noble, wise, valiant, and honest,
Cæsar was mighty, bold, royal, and loving
Say I love Brutus, and I honour him;
Say I fear'd Cæsar, honour'd him, and lov'd him
If Brutus will vouchsafe that Antony 130
May safely come to him, and be resolv'd
How Cæsar has deserv'd to lie in death,
Mark Antony shall not love Cæsar dead
So well as Brutus living, but will follow
The fortunes and affairs of noble Brutus
Thorough the hazards of this untrod state
With all true faith So says my master Antony

Brutus Thy master is a wise and valiant Roman,
I never thought him worse.

Tell him, so please him come unto this place, 140
He shall be satisfied, and, by my honour,

Depart untouch'd

Servant. I'll fetch him presently. [Exit

Brutus. I know that we shall have him well to friend

Cassius. I wish we may: but yet have I a mind
That fears him much; and my misgiving still
Falls shrewdly to the purpose. *correctly*

Brutus But here comes Antony.

Re-enter ANTONY.

Welcome, Mark Antony

Antony O mighty Cæsar! dost thou lie so low?
Are all thy conquests, glories, triumphs, spoils,
Shrunk to this little measure? Fare thee well — 150

I know not, gentlemen, what you intend,
Who else must be let blood, who else is rank; *poisonous*
If I myself, there is no hour so fit

As Cæsar's death's hour; nor no instrument
Of half that worth as those your swords, made rich
With the most noble blood of all this world.

I do beseech ye, if you bear me hard,
Now, whilst your purpled hands do reek and smoke,
Fulfil your pleasure Live a thousand years,
I shall not find myself so apt to die: 160

No place will please me so, no mean of death,
As here by Cæsar, and by you cut off,
The choice and master spirits of this age

Brutus O Antony, beg not your death of us
Though now we must appear bloody and cruel,
As, by our hands and this our present act,
You see we do; yet see you but our hands,
And this the bleeding business they have done:
Our hearts you see not,—they are pitiful;
And pity to the general wrong of Rome— 170

'As fire drives out fire, so pity pity—

Hath done this deed on Cæsar For your part,
To you our swords have leaden points, Mark Antony.
Our arms, in strength of malice, and our hearts
Of brothers' temper, do receive you in
With all kind love, good thoughts, and reverence

Cassius. Your voice shall be as strong as any man's
In the disposing of new dignities.

Brutus Only be patient till we have appeas'd
The multitude, beside themselves with fear, 150
And then we will deliver you the cause,
Why I, that did love Cæsar when I struck him,
Have thus proceeded

Antony. I doubt not of your wisdom
Let each man render me his bloody hand
First, Marcus Brutus, will I shake with you,—
Next, Caius Cassius, do I take your hand,—
Now, Decius Brutus, yours,—now yours, Metellus;
Yours, Cinna,—and, my valiant Casca, yours,—
Thou last, not least in love, yours, good Trebonius
Gentlemen all,—alas, what shall I say? 190

My credit now stands on such slippery ground,
That one of two bad ways you must conceit me,
Either a coward or a flatterer

That I did love thee, Cæsar, O, 'tis true
If, then, thy spirit look upon us now,
Shall it not grieve thee dearer than thy death,
To see thy Antony making his peace
Shaking the bloody fingers of thy foes,
Most noble! in the presence of thy corpse?
Had I as many eyes as thou hast wounds,
Weeping as fast as they stream forth thy blood,
It would become me better than to close 200

In terms of friendship with thine enemies.

Pardon me, Julius!—Here wast thou bay'd, brave hart,

Here didst thou fall; and here thy hunters stand,

Sign'd in thy spoil, and crimson'd in thy lethe. *denied to be*

O world, thou wast the forest to this hart,

And this, indeed, O world, the heart of thee—

How like a deer, stricken by many princes,

Dost thou here lie!

210

Cassius. Mark Antony,—

Antony.

Pardon me, Caius Cassius:

The enemies of Cæsar shall say this,

Then, in a friend, it is cold modesty.

Cassius. I blame you not for praising Cæsar so;

But what compact mean you to have with us? *any more*

Will you be prick'd in number of our friends; *marked*

Or shall we on, and not depend on you?

Antony Therefore I took your hands, but was, indeed,

Sway'd from the point, by looking down on Cæsar.

Friends am I with you all, and love you all;

220

Upon this hope, that you shall give me reasons

Why and wherein Cæsar was dangerous

Brutus Or else were this a savage spectacle:

Our reasons are so full of good regard,

That were you, Antony, the son of Cæsar,

You should be satisfied

Antony.

That's all I seek:

And am moreover suitor that I may

Produce his body to the market-place;

And in the pulpit, as becomes a friend,

Speak in the order of his funeral.

230

Brutus You shall, Mark Antony

Cassius.

Brutus, a word with you

[*Aside to Bru*] You know not what you do do not consent

That Antony speak in his funeral:
 Know you how much the people may be mov'd
 By that which he will utter?

Brutus. By your pardon,—
 I will myself into the pulpit first,
 And show the reason of our Cæsars death:
 What Antony shall speak, I will protest
 He speaks by leave and by permission;
 And that we are contented Cæsar shall
 Have all true rites and lawful ceremonies.
 It shall advantage more than do us wrong

240

Cassius I know not what may fall, I like it not.

Brutus Mark Antony, here, take you Cæsar's body
 You shall not in your funeral speech b'ame us,
 But speak all good you can devise of Cæsar,
 And say you do't by our permission,
 Else shall you not have any hand at all
 About his funeral: and you shall speak
 In the same pulpit whereto I am going,
 After my speech is ended

250

Antony. Be it so;
 I do desire no more

Brutus Prepare the body, then and follow us.

[*Exeunt all except Antony*]

Antony. O, pardon me, thou bleeding piece of earth,
 That I am meek and gentle with these butchers!
 Thou art the ruins of the noblest man
 That ever lived in the tide of times
 Woe to the hands that shed this costly blood!
 Over thy wounds now do I prophesy,—
 Which, like dumb mouths, do ope their ruby lips,
 To beg the voice and utterance of my tongue,—
 A curse shall light upon the limbs of men;

260

Domestic fury and fierce civil strife
Shall cumber all the parts of Italy;
Blood and destruction shall be so in use,
And dreadful objects so familiar,
That mothers shall but smile when they behold.
Their infants quarter'd with the hands of war,
All pity chok'd with custom of fell deeds:
And Cæsar's spirit, ranging for revenge, 270
With Atë by his side come hot from hell,
Shall in these confines with a monarch's voice
Cry "Havoc," and let slip the dogs of war;
That this foul deed shall smell above the earth
With carrion men, groaning for burial.

Enter a Servant.

You serve Octavius Cæsar, do you not?

Servant I do, Mark Antony

Antony Cæsar did write for him to come to Rome.

Servant He did receive his letters, and is coming;
And bid me say to you by word of mouth— 280
O Cæsar!— [*Seeing the body.*

Antony. Thy heart is big, get thee apart and weep
Passion, I see, is catching, for mine eyes,
Seeing those beads of sorrow stand in thine,
Began to water. Is thy master coming?

Servant He lies to-night within seven leagues of Rome

Antony. Post back with speed, and tell him what hath
chanc'd.

Here is a mourning Rome, a dangerous Rome,
No Rome of safety for Octavius yet;
Hie hence, and tell him so. Yet, stay awhile; 290
Thou shalt not back till I have borne this corse
Into the market-place: there shall I try,

In my oration, how the people take
 The cruel issue of these bloody men,
 According to the which, thou shalt discourse
 To young Octavius of the state of things
 Lend me your hand [*Exeunt with Cæsar's body*

SCENE II *The Forum.*

Enter BRUTUS and CASSIUS, and a throng of Citizens

Citizens We will be satisfied, let us be satisfied

Bru Then follow me, and give me audience, friends —
Cassius, go you into the other street,
 And part the numbers —
 Those that will hear me speak, let 'em stay here;
 Those that will follow Cassius, go with him,
 And public reasons shall be rendered
 Of Cæsar's death

First Citizen I will hear Brutus speak

Sec Cit I will hear Cassius, and compare their reasons,
 When severally we hear them rendered. 10

[*Exit Cassius, with some of the Citizens* *Brutus*
goes into the pulpit

Third Citizen The noble Brutus is ascended: silence!

Brutus Be patient till the last

Romans, countrymen, and lovers! hear me for my cause,
 and be silent, that you may hear: believe me for mine hon-
 our, and have respect to mine honour, that you may be-
 lieve censure me in your wisdom, and awake your senses,
 that you may the better judge. If there be any in this
 assembly, any dear friend of Cæsar's, to him I say, that
 Brutus' love to Cæsar was no less than his. If, then, that

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Fourth Citizen Cæsar's better parts
Shall be crown'd in Brutus.

First Citizen We'll bring him to his house with shouts
and clamours

Brutus My countrymen,—

Second Citizen. Peace, silence! Brutus speaks

First Citizen Peace, ho!

Brutus Good countrymen, let me depart alone, 60
And, for my sake, stay here with Antony.

Do grace to Cæsar's corpse, and grace his speech

Tending to Cæsar's glories, which Mark Antony,

By our permission, is allow'd to make

I do entreat you, not a man depart,

Save I alone, till Antony have spoke. [*Exit.*]

First Citizen Stay, ho! and let us hear Mark Antony

Third Citizen. Let him go up into the public chair;

We'll hear him—Noble Antony, go up 69

Antony. For Brutus' sake, I am beholding to you

[*Goes up into the pulpit.*]

Fourth Citizen What does he say of Brutus?

Third Citizen He says, for Brutus' sake,

He finds himself beholding to us all.

Fourth Cit 'Twere best he speak no harm of Brutus
here.

First Citizen This Cæsar was a tyrant.

Third Citizen Nay, that's certain:

We are bless'd that Rome is rid of him

Second Citizen Peace! let us hear what Antony can say.

Antony You gentle Romans,—

Citizens Peace, ho! let us hear him

Ant Friends, Romans, countrymen, lend me your ears;

I come to bury Cæsar, not to praise him

The evil that men do lives after them; 80

The good is oft interred with their bones,
So let it be with Cæsar The noble Brutus
Hath told you Cæsar was ambitious.
If it were so, it was a grievous fault;
And grievously hath Cæsar answer'd it
Here, under leave of Brutus and the rest,—
For Brutus is an honourable man;
So are they all, all honourable men,—
Come I to speak in Cæsar's funeral.
He was my friend, faithful and just to me: 90
But Brutus says he was ambitious;
And Brutus is an honourable man
He hath brought many captives home to Rome,
Whose ransoms did the general coffers fill.
Did this in Cæsar seem ambitious?
When that the poor have cried, Cæsar hath wept:
Ambition should be made of sterner stuff:
Yet Brutus says he was ambitious;
And Brutus is an honourable man
You all did see that on the Lupercal 100
I thrice presented him a kingly crown,
Which he did thrice refuse: was this ambition?
Yet Brutus says he was ambitious;
And, sure, he is an honourable man
I speak not to disprove what Brutus spoke,
But here I am to speak what I do know.
You all did love him once,—not without cause:
What cause withholds you, then, to mourn for him?
O judgment, thou art fled to brutish beasts,
And men have lost their reason!—Bear with me; 110
My heart is in the coffin there with Cæsar,
And I must pause till it come back to me.
First Cit Methinks there is much reason in his sayings.

Sec Citizen If thou consider rightly of the matter,
Cæsar has had great wrong

Thurd Citizen Has he, masters?

I fear there will a worse come in his place.

Fourth Cit Mark'd ye his words? He would not take
the crown,

Therefore 'tis certain he was not ambitious

First Cit If it be found so, some will deare abide it.

Sec Cit Poor soul! his eyes are red as fire with weeping

Thurd Cit There's not a nobler man in Rome than

Antony

121

Fourth Cit Now mark him, he begins again to speak.

Antony But yesterday the word of Cæsar might

Have stood against the world now lies he there,

And none so poor to do him reverence

O masters, if I were dispos'd to stir

Your hearts and minds to mutiny and rage,

I should do Brutus wrong, and Cassius wrong,

Who, you all know, are honourable men

I will not do them wrong, I rather choose

130

To wrong the dead, to wrong myself, and you,

Than I will wrong such honourable men

But here's a parchment with the seal of Cæsar;

I found it in his closet,—'tis his will

Let but the commons hear this testament,—

Which, pardon me, I do not mean to read,—

And they would go and kiss dead Cæsar's wounds,

And dip their napkins in his sacred blood;

Yea, beg a hair of him for memory,

And, dying, mention it within their wills,

140

Bequeathing it as a rich legacy

Unto their issue

Fourth Cit We'll hear the will read it, Mark Antony.

Citizens. The will, the will! we will hear Cæsar's will.

Ant. Have patience, gentle friends, I must not read it;
It is not meet you know how Cæsar lov'd you
You are not wood, you are not stones, but men;
And, being men, hearing the will of Cæsar,
It will inflame you, it will make you mad
'Tis good you know not that you are his heirs; 150
For, if you should, O, what would come of it!

Fourth Citizen Read the will, we'll hear it, Antony;
You shall read us the will,—Cæsar's will.

Antony. Will you be patient? will you stay awhile?
I have o'ershot myself to tell you of it:
I fear I wrong the honourable men
Whose daggers have stabb'd Cæsar; I do fear it

Fourth Citizen. They were traitors. honourable men!

Citizens. The will! the testament!

Sec. Cit. They were villains, murderers. the will! read
the will 160

Ant You will compel me, then, to read the will?
Then make a ring about the corpse of Cæsar,
And let me show you him that made the will.
Shall I descend? and will you give me leave?

Citizens. Come down.

Second Citizen Descend.

Third Cit You shall have leave. [*Antony comes down*]

Fourth Citizen A ring; stand round

First Cit. Stand from the hearse, stand from the body

Sec. Cit. Room for Antony,—most noble Antony. 170

Antony. Nay, press not so upon me; stand far off.

Citizens. Stand back; room, bear back.

Antony. If you have tears, prepare to shed them now
You all do know this mantle: I remember
The first time ever Cæsar put it on;

'Twas on a summer's evening, in his tent,
That day he overcame the Nervii —
Look, in this place ran Cassius' dagger through:
See what a rent the envious Casca made.
Through this the well-beloved Brutus stabb'd; 180
And, as he pluck'd his cursed steel away,
Mark how the blood of Cæsar follow'd it,
As rushing out of doors, to be resolv'd
If Brutus so unkindly knock'd, or no,
For Brutus, as you know, was Cæsar's angel:
Judge, O you gods, how dearly Cæsar lov'd him!
This was the most unkindest cut of all,
For when the noble Cæsar saw him stab,
Ingratitude, more strong than traitors' arms,
Quite vanquished him: then burst his mighty heart; 190
And, in his mantle muffling up his face,
Even at the base of Pompey's statuë,
Which all the while ran blood, great Cæsar fell
O what a fall was there, my countrymen!
Then I, and you, and all of us fell down,
Whilst bloody treason flourish'd over us
O, now you weep, and, I perceive, you feel
The dint of pity: these are gracious drops
Kind souls, what, weep you when you but behold
Our Cæsar's vesture wounded? Look you here, 200
Here is himself, marr'd, as you see, with traitors.

First Citizen O piteous spectacle!

Second Citizen. O noble Cæsar!

Third Citizen O woful day!

Fourth Citizen O traitors, villains!

First Citizen. O most bloody sight!

Second Citizen We will be revenged

Citizens Revenge! About! Seek! Burn! Fire! Kill!

Slay! Let not a traitor live!

Antony. Stay, countrymen 210

First Citizen Peace there! hear the noble Antony.

Sec Cit. We'll hear him, we'll follow him, we'll die with him.

Ant Good friends, sweet friends, let me not stir you up
To such a sudden flood of mutiny.

They that have done this deed are honourable:

What private griefs they have, alas, I know not,
That made them do't; they are wise and honourable,
And will, no doubt, with reasons answer you.

I come not, friends, to steal away your hearts: 220

I am no orator, as Brutus is;

But, as you know me all, a plain blunt man,
That love my friend, and that they know full well
That gave me public leave to speak of him.

For I have neither wit, nor words, nor worth,
Action, nor utterance, nor the power of speech,
To stir men's blood: I only speak right on;

I tell you that which you yourselves do know;
Show you sweet Cæsar's wounds, poor poor dumb mouths,
And bid them speak for me: but were I Brutus, 230

And Brutus Antony, there were an Antony
Would ruffle up your spirits, and put a tongue
In every wound of Cæsar, that should move
The stones of Rome to rise and mutiny

Citizens. We'll mutiny.

First Citizen. We'll burn the house of Brutus.

Third Cit. Away, then! come, seek the conspirators

Ant Yet hear me, countrymen; yet hear me speak.

Citizens. Peace, ho! hear Antony,—most noble Antony.

Ant Why, friends, you go to do you know not what:
Wherein hath Cæsar thus deserv'd your loves? 241

Alas, you know not,—I must tell you, then:

You have forgot the will I told you of

Citizens. Most true the will! let's stay and hear the will.

Antony. Here is the will, and under Cæsar's seal.

To every Roman citizen he gives,

To every several man, seventy-five drachmas

Sec. Cit. Most noble Cæsar!—we'll revenge his death

Third Citizen O royal Cæsar!

Antony. Hear me with patience. 250

Citizens Peace, ho!

Antony. Moreover, he hath left you all his walks,

His private arbours and new-planted orchards,

On this side Tiber; he hath left them you,

And to your heirs for ever,—common pleasures,

To walk abroad, and recreate yourselves

Here was a Cæsar! when comes such another?

First Citizen Never, never.—Come, away, away!

We'll burn his body in the holy place,

And with the brands fire the traitors' houses 260

Take up the body.

Second Citizen. Go fetch fire

Third Citizen Pluck down benches

Fourth Citizen Pluck down forms, windows, anything

[*Exeunt Citizens with the body.*]

Antony. Now let it work. Mischief, thou art afoot,

Take thou what course thou wilt!

Enter a Servant.

How now, fellow!

Servant. Sir, Octavius is already come to Rome.

Antony Where is he?

Servant He and Lepidus are at Cæsar's house.

Antony And thither will I straight to visit him: 270

He comes upon a wish. Fortune is merry,
And in this mood will give us any thing.

Servant. I heard him say, Brutus and Cassius
Are rid like madmen through the gates of Rome

Antony Belike they had some notice of the people,
How I had mov'd them. Bring me to Octavius [*Exeunt.*

SCENE III. *A street.*

Enter CINNA the poet

Cinna. I dreamt to-night that I did feast with Cæsar,
And things unluckily charge my fantasy:
I have no will to wander forth of doors,
Yet something leads me forth.

Enter Citizens.

First Citizen. What is your name?

Second Citizen Whither are you going?

Third Citizen. Where do you dwell?

Fourth Cit. Are you a married man or a bachelor?

Second Citizen Answer every man directly 10

First Citizen Ay, and briefly

Fourth Citizen Ay, and wisely.

Third Citizen. Ay, and truly, you were best.

Cin What is my name? Whither am I going? Where
do I dwell? Am I a married man or a bachelor? Then, to
answer every man directly and briefly, wisely and truly.—
wisely I say, I am a bachelor.

Sec. Cit That's as much as to say, they are fools that
marry:—you'll bear me a bang for that, I fear. Proceed;
directly.

Cinna Directly, I am going to Cæsar's funeral.

First Citizen. As a friend or an enemy?

Cinna As a friend.

Second Citizen That matter is answered directly.

Fourth Citizen. For your dwelling,—briefly

Cinna Briefly, I dwell by the Capitol

Third Citizen. Your name, sir, truly.

Cinna Truly, my name is Cinna.

First Cit Tear him to pieces; he's a conspirator 31

Cinna I am Cinna the poet, I am Cinna the poet.

Fourth Cit. Tear him for his bad verses, tear him for his bad verses.

Cinna I am not Cinna the conspirator.

Fourth Cit It is no matter, his name's Cinna; pluck but his name out of his heart, and turn him going 39

Third Cit Tear him, tear him! Come, brands, ho! fire-brands · to Brutus', to Cassius', burn all some to Decius' house, and some to Casca's; some to Ligarius' · away, go!

[*Exeunt.*]

ACT IV.

SCENE I. *A house in Rome.*

ANTONY, OCTAVIUS, and LEPIDUS, seated at a table.

Ant These many, then, shall die; their names are prick'd.

Oct. Your brother too must die; consent you, Lepidus?

Lepidus I do consent,—

Octavius Prick him down, Antony.

Lepidus. Upon condition Publius shall not live,
Who is your sister's son, Mark Antony

Ant He shall not live, look, with a spot I damn him.

But, Lepidus, go you to Cæsar's house;
Fetch the will hither, and we shall determine
How to cut off some charge in legacies

Lepidus. What, shall I find you here? 10

Octavius Or here, or at
The Capitol. [*Exit Lepidus.*]

Antony. This is a slight unmeritable man,
Meet to be sent on errands. is it fit,
The threefold world divided, he should stand
One of the three to share it?

Octavius. So you thought him,
And took his voice who should be prick'd to die,
In our black sentence and proscription.

Antony. Octavius, I have seen more days than you:
And though we lay these honours on this man,
To ease ourselves of divers slanderous loads, 20
He shall but bear them as the ass bears gold,
To groan and sweat under the business,
Either led or driven, as we point the way;
And having brought our treasure where we will,
Then take we down his load, and turn him off,
Like to the empty ass, to shake his ears,
And graze in commons.

Octavius. You may do your will:
But he's a tried and valiant soldier

Antony So is my horse, Octavius, and for that
I do appoint him store of provender: 30
It is a creature that I teach to fight,
To wind, to stop, to run directly on,
His corporal motion govern'd by my spirit.
And, in some taste, is Lepidus but so;
He must be taught, and train'd, and bid go forth;
A barren-spirited fellow, one that feeds

On abjects, orts and imitations,
Which, out of use and stal'd by other men,
Begin his fashion do not talk of him
But as a property. And now, Octavius,
Listen great things:—Brutus and Cassius
Are levying powers we must straight make head.
Therefore let our alliance be combin'd,
Our best friends made, our means stretch'd,
And let us presently go sit in council,
How covert matters may be best disclos'd,
And open perils surest answered

Octavius Let us do so for we are at the stake,
And bay'd about with many enemies,
And some that smile have in their hearts, I fear,
Millions of mischiefs
[*Exeunt*

SCENE II *Camp near Sardis. Before BRUTUS'S tent*

Drum Enter BRUTUS, LUCILIUS, TITINIUS, and Soldiers,
PINDARUS meeting them; LUCIUS at some distance

Brutus Stand, ho!

Lucilius Give the word, ho! and stand

Brutus. What now, Lucilius! is Cassius near?

Lucilius He is at hand, and Pindarus is come
To do you salutation from his master.

[*Pindarus gives a letter to Brutus*

Brutus He greets me well—Your master, Pindarus,
In his own change, or by ill officers,
Hath given me some worthy cause to wish
Things done undone. but, if he be at hand,
I shall be satisfied

Pindarus. I do not doubt

But that my noble master will appear
Such as he is, full of regard and honour

Brutus He is not doubted —A word, Lucilius;
How he receiv'd you, let me be resolv'd

Lucilius With courtesy and with respect enough,
But not with such familiar instances,
Nor with such free and friendly conference,
As he hath us'd of old.

Brutus Thou hast describ'd
A hot friend cooling: ever note, Lucilius,
When love begins to sicken and decay, 20
It useth an enforced ceremony.

There are no tricks in plain and simple faith:
But hollow men, like horses hot at hand,
Make gallant show and promise of their mettle;
But when they should endure the bloody spur,
They fall their crests, and, like deceitful jades,
Sink in the trial. Comes his army on?

Lucilius. They mean this night in Sardis to be quarter'd;
The greater part, the horse in general,
Are come with Cassius [*March within.*

Brutus. Hark! he is arriv'd:— 30
March gently on to meet him.

Enter CASSIUS and Soldiers.

Cassius Stand, ho!

Brutus Stand, ho! Speak the word along.

Within Stand!

Within. Stand!

Within Stand!

Cassius Most noble brother, you have done me wrong

Brutus. Judge me, you gods! wrong I mine enemies?
And if not so, how should I wrong a brother?

Cassius Brutus, this sober form of yours hides wrongs,
And when you do them—

Brutus Cassius, be content, 41
Speak your griefs softly,—I do know you well
Before the eyes of both our armies here,
Which should perceive nothing but love from us,
Let us not wrangle bid them move away,
Then in my tent, Cassius, enlarge your griefs,
And I will give you audience

Cassius Pindarus,
Bid our commanders lead their charges off,
A little from this ground

Brutus Lucius, do you the like, and let no man 50
Come to our tent till we have done our conference.
Lucilius and Titinius guard our door. [*Exeunt*

SCENE III. *Within the tent of BRUTUS.*

Enter BRUTUS and CASSIUS

I / *Cassius* That you have wrong'd me doth appear in this
You have condemn'd and noted Lucius Pella
For taking bribes here of the Sardians,
Wherein my letters, praying on his side,
Because I knew the man, were slighted off

Brutus You wrong'd yourself to write in such a case

Cassius In such a time as this it is not meet
That every nice offence should bear his comment *see*

II / *Brutus* Let me tell you, Cassius, you yourself 10
Are much condemn'd to have an itching palm,
'To sell and mart your offices for gold
To undeservers

Cassius I an itching palm! (*Sees* . . .)

You know that you are Brutus that speaks this,
Or, by the gods, this speech were else your last.

Brutus. The name of Cassius honours this corruption,
And chastisement doth therefore hide his head.

Cassius Chastisement!

Brutus Remember March, the ides of March remember.
Did not great Julius bleed for justice' sake?
What villain touch'd his body, that did stab, 20
And not for justice? What, shall one of us,
That struck the foremost man of all this world,
But for supporting robbers, shall we now
Contaminate our fingers with base bribes,
And sell the mighty space of our large honours
For so much trash as may be grasped thus?
I had rather be a dog, and bay the moon, *bay*
Than such a Roman

Cassius Brutus, bay not me,

I'll not endure it: you forget yourself,

To hedge me in, I am a soldier, I, 30

Older in practice, abler than yourself

To make conditions

Brutus. Go to, you are not, Cassius.

Cassius. I am.

Brutus. I say you are not.

Cassius. Urge me no more, I shall forget myself,
Have mind upon your health, tempt me no further.

Brutus Away, slight man! *small*

Cassius Is't possible?

Brutus Hear me, for I will speak.

Must I give way and room to your rash *choler*? *anger*
Shall I be frighted when a madman stares? 40

Cassius O ye gods, ye gods! must I endure all this?

Bru All this! ay, more. fret till your proud heart break;

Go show your slaves how choleric you are, *and*,
 And make your bondmen tremble. Must I budge?
 Must I observe you? must I stand and crouch
 Under your testy humour? By the gods,

I { You shall digest the venom of your spleen,
 Though it do split you, for, from this day forth,
 I'll use you for my mirth, yea, for my laughter,
 When you are waspish

Cassius Is it come to this? 50

Brutus You say you are a better soldier.
 Let it appear so, make your vaunting true,
 And it shall please me well. for mine own part,
 I shall be glad to learn of noble men

Cass You wrong me every way, you wrong me, Brutus,
 I said, an elder soldier, not a better
 Did I say "better"?

Brutus If you did, I care not

Cass When Cæsar liv'd he durst not thus have mov'd me.

Bru Peace, peace! you durst not so have tempted him

Cassius I durst not! 60

Brutus No

Cassius What, durst not tempt him!

Brutus For your life you durst not.

Cassius Do not presume too much upon my love,
 I may do that I shall be sorry for

Brutus You have done that you should be sorry for
 There is no terror, Cassius, in your threats;

For I am arm'd so strong in honesty,
 That they pass by me as the idle wind,

I { Which I respect not I did send to you
 For certain sums of gold, which you denied me,— 70
 For I can raise no money by vile means:
 By heaven, I had rather com my heart,

And drop my blood for drachmas, than to wring
From the hard hands of peasants their vile trash
By any indirection,—¹I did send
To you for gold to pay my legions,
Which you denied me: was that done like Cassius?
Should I have answer'd Caius Cassius so?
When Marcus Brutus grows so covetous,
To lock such rascal counters from his friends, 80
Be ready, gods, with all your thunderbolts,
Dash him to pieces!

Cassius. I denied you not.

Brutus You did

Cassius I did not: he was but a fool that brought
My answer back.—Brutus hath riv'd my heart:
A friend should bear his friend's infirmities,
But Brutus makes mine greater than they are

Brutus I do not, till you practise them on me.

Cassius. You love me not.

Brutus. I do not like your faults.

Cassius A friendly eye could never see such faults 90

Brutus. A flatterer's would not, though they do appear
As huge as high Olympus

Cassius Come, Antony, and young Octavius, come,
Revenge yourselves alone on Cassius,
For Cassius is aweary of the world;
Hated by one he loves; brav'd by his brother;
Check'd like a bondman; all his faults observ'd,
Set in a note-book, learn'd, and conn'd by rote,
To cast into my teeth O, I could weep
My spirit from mine eyes!—There is my dagger, 100
And here my naked breast; within, a heart
Dearer than Plutus' mine, richer than gold:
If that thou be'st a Roman, take it forth,

I, that denied thee gold, will give my heart:
Strike, as thou didst at Cæsar; for, I know,
When thou didst hate him worst, thou lov'dst him better
Than ever thou lov'dst Cassius

Brutus

Sheathe your dagger

Be angry when you will, it shall have scope,
Do what you will, dishonour shall be humour

O Cassius, you are yoked with a lamb

110

That carries anger as the flint bears fire.

Who, much enforced, shows a hasty spark,

And straight is cold again

Cassius

Hath Cassius liv'd

To be but mirth and laughter to his Brutus,

When grief, and blood ill-temper'd, vexeth him?

Brutus When I spoke that, I was ill-temper'd too

Cassius Do you confess so much? Give me your hand

Brutus And my heart too

Cassius

O Brutus,—

Brutus

What's the matter?

Cassius Have not you love enough to bear with me,
When that rash humour which my mother gave me 120

Makes me forgetful?

Brutus

Yes, Cassius, and, from henceforth,

When you are over-earnest with your Brutus,

He'll think your mother chides, and leave you so.

Poet [Within] Let me go in to see the generals,

There is some grudge between 'em, 'tis not meet

They be alone

Lucius [Within] You shall not come to them

Poet [Within] Nothing but death shall stay me

Enter Poet, followed by LUCILIUS, TITINIUS, *and* LUCIUS

Cassius How now! what's the matter?

Poet. For shame, you generals! what do you mean? 130
Love, and be friends, as two such men should be,
For I have seen more years, I'm sure, than ye.

Cassius Ha, ha! how vilely doth this cynic rhyme!

Brutus Get you hence, sirrah, saucy fellow, hence!

Cassius. Bear with him, Brutus, 'tis his fashion

Brutus I'll know his humour, when he knows his time;
What should the wars do with these jiggling fools?—
Companion, hence!

Cassius Away, away, be gone! [*Exit Poet*

Brutus Lucilius and Titinius, bid the commanders
Prepare to lodge their companies to-night. 140

Cass And come yourselves, and bring Messala with you
Immediately to us. [*Exeunt Lucilius and Titinius*

Brutus Lucius, a bowl of wine!

Cassius. I did not think you could have been so angry.

Brutus. O Cassius, I am sick of many griefs

Cassius. Of your philosophy you make no use,
If you give place to accidental evils

Brutus. No man bears sorrow better:—Portia is dead

Cassius Ha! Portia!

Brutus She is dead.

Cassius. How scap'd I killing when I cross'd you so?—
O insupportable and touching loss!— 151
Upon what sickness?

Brutus Impatient of my absence,
And grief that young Octavius with Mark Antony
Have made themselves so strong;—for with her death
That tidings came;—with this she fell distract,
And, her attendants absent, swallow'd fire.

Cassius And died so?

Brutus Even so

Cassius. O ye immortal gods!

Re-enter LUCIUS, with wine and taper.

Bru Speak no more of her.—Give me a bowl of wine.—
In this I bury all unkindness, Cassius [Drinks

Cassius My heart is thirsty for that noble pledge —
Fill, Lucius, till the wine o'erswell the cup, 161
I cannot drink too much of Brutus' love. [Drinks

Brutus Come in, Titinius! [Exit Lucius

Re-enter TITINIUS, with MESSALA

Welcome, good Messala.

Now sit we close about this taper here,
And call in question our necessities

Cassius Portia, art thou gone?

Brutus No more, I pray you —

Messala, I have here received letters,
That young Octavius and Mark Antony
Come down upon us with a mighty power,
Bending their expedition toward Philippi 170

Messala Myself have letters of the selfsame tenour

Brutus With what addition?

Messala That by proscription and bills of outlawry,
Octavius, Antony, and Lepidus,
Have put to death an hundred senators.

Brutus Therein our letters do not well agree;
Mine speak of seventy senators that died
By their proscriptions, Cicero being one.

Cassius Cicero one!

Messala Cicero is dead,

And by that order of proscription — 180
Had you your letters from your wife, my lord?

Brutus No Messala.

Messala Nor nothing in your letters writ of her?

Brutus Nothing, Messala

Messala That, methinks, is strange

Brutus Why ask you? hear you aught of her in yours?

Messala No, my lord

Brutus Now, as you are a Roman, tell me true.

Messala Then like a Roman bear the truth I tell:

For certain she is dead, and by strange manner

Brutus Why, farewell, Portia.—We must die, *Messala*:
With meditating that she must die once, 191
I have the patience to endure it now.

Messala Even so great men great losses should endure.

Cassius I have as much of this in art as you,
But yet my nature could not bear it so.

Brutus Well, to our work alive. What do you think
Of marching to Philippi presently?

Cassius I do not think it good

Brutus Your reason?

Cassius This it is.

'Tis better that the enemy seek us.

So shall he waste his means, weary his soldiers, 200
Doing himself offence, whilst we, lying still,
Are full of rest, defence, and nimbleness

Bru Good reasons must, of force, give place to better.
The people 'twixt Philippi and this ground
Do stand but in a forc'd affection;
For they have grudg'd us contribution:
The enemy, marching along by them,
By them shall make a fuller number up,
Come on refresh'd, new-added, and encourag'd;
From which advantage shall we cut him off, 210
If at Philippi we do face him there,
These people at our back

Cassius Hear me, good brother.

Brutus Under your pardon—You must note beside,

That we have tried the utmost of our friends,
Our legions are brim-full, our cause is ripe.
The enemy increaseth every day,
We, at the height, are ready to decline.
There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune,
Omitted, all the voyage of their life
Is bound in shallows and in miseries
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures

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Cassius Then, with your will, go on;
We'll along ourselves, and meet them at Philippi
Brutus. The deep of night is crept upon our talk,
And nature must obey necessity,
Which we will niggard with a little rest.
There is no more to say?

Cassius No more Good night
Early to-morrow will we rise, and hence. 230

Bru Lucius! [*Enter Lucius*] My gown [*Exit Lucius*]
Farewell, good Messala.—

Good night, Titinius:—noble, noble Cassius,
Good night, and good repose

Cassius O my dear brother!
This was an ill beginning of the night
Never come such division 'tween our souls!
Let it not, Brutus

Brutus Every thing is well

Cassius Good night, my lord

Brutus Good night, good brother

Titin, Mess Good night, Lord Brutus

Brutus Farewell, every one.

[*Exeunt Cassius, Titinius, and Messala*]

Re-enter LUCIUS, with the gown

Give me the gown Where is thy instrument?

Lucius. Here in the tent.

Brutus What, thou speak'st drowsily?

Poor knave, I blame thee not, thou art o'er-watch'd. 241

Call Claudius and some other of my men,

I'll have them sleep on cushions in my tent.

Lucius. Varro and Claudius!

Enter VARRO and CLAUDIUS.

Varro. Calls my lord?

Brutus I pray you, sirs, lie in my tent and sleep;

It may be I shall raise you by and by

On business to my brother Cassius

Varro. So please you, we will stand and watch your pleasure.

Brutus. I will not have it so. lie down, good sirs, 250

It may be I shall otherwise bethink me —

Look, Lucius, here's the book I sought for so;

I put it in the pocket of my gown.

[Varro and Claudius lie down.]

Lucius I was sure your lordship did not give it me

Brutus Bear with me, good boy, I am much forgetful

Canst thou hold up thy heavy eyes awhile,

And touch thy instrument a strain or two?

Lucius Ay, my lord, an't please you

Brutus It does, my boy:

I trouble thee too much, but thou art willing

Lucius It is my duty, sir 260

Brutus I should not urge thy duty past thy might;

I know young bloods look for a time of rest

Lucius I have slept, my lord, already.

Brutus It was well done; and thou shalt sleep again,
I will not hold thee long · if I do live,
I will be good to thee.

[Music, and a song, towards the end of which Lucius falls asleep]

This is a sleepy tune —O murderous slumber,
Lay'st thou thy leaden mace upon my boy,
That plays thee music?—Gentle knave, good night,
I will not do thee so much wrong to wake thee: 270
If thou dost nod, thou break'st thy instrument,
I'll take it from thee; and, good boy, good night —
Let me see, let me see; is not the leaf turn'd down
Where I left reading? Here it is, I think.

Enter the Ghost of CÆSAR.

How ill this taper burns!—Ha! who comes here?
I think it is the weakness of mine eyes
That shapes this monstrous apparition
It comes upon me.—Art thou any thing?
Art thou some god, some angel, or some devil,
That mak'st my blood cold, and my hair to stare?
Speak to me what thou art. 281

Ghost Thy evil spirit, Brutus

Brutus. Why comest thou?

Ghost. To tell thee thou shalt see me at Philippi

Brutus Well; then I shall see thee again?

Ghost Ay, at Philippi

Brutus Why, I will see thee at Philippi, then.

[Ghost vanishes]

Now I have taken heart thou vanishest
If spirit, I would hold more talk with thee —

Boy, Lucius!—Varro! Claudius!—Sirs, awake!—

Claudius!

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Lucius The strings, my lord, are false

Brutus He thinks he still is at his instrument.—

Lucius, awake!

Lucius My lord?

Brutus. Didst thou dream, Lucius, that thou so criest
out?

Lucius My lord, I do not know that I did cry

Brutus. Yes, that thou didst ' didst thou see any thing?

Lucius Nothing, my lord.

Brutus Sleep again, Lucius—Sirrah Claudius!— 300

[*To Varro.*] Fellow thou, awake!

Varro My lord?

Claudius My lord?

Brutus. Why did you so cry out, sirs, in your sleep?

Var, Clau. Did we, my lord?

Brutus. Ay saw you any thing?

Varro No, my lord, I saw nothing.

Claudius. Nor I, my lord

Brutus. Go and commend me to my brother Cassius,

Bid him set on his powers betimes before,

And we will follow

Varro., Clau It shall be done, my lord 309 [*Exeunt*

ACT V.

SCENE I *The plains of Philippi*

Enter OCTAVIUS, ANTONY, and their Army

Octavius Now, Antony, our hopes are answered:
You said the enemy would not come down,
But keep the hills and upper regions.
It proves not so, their battles are at hand;
They mean to warn us at Philippi here,
Answering before we do demand of them

Antony Tut, I am in their bosoms, and I know
Wherefore they do it: they could be content
To visit other places; and come down
With fearful bravery, thinking by this face 10
To fasten in our thoughts that they have courage;
But 'tis not so

Enter a Messenger

Messenger. Prepare you, generals:
The enemy comes on in gallant show;
Their bloody sign of battle is hung out,
And something to be done immediately

Antony Octavius, lead your battle softly on,
Upon the left hand of the even field.

Octavius Upon the right hand I, keep thou the left

Antony. Why do you cross me in this exigent?

Oct I do not cross you, but I will do so [*March* 20

Drum *Enter BRUTUS, CASSIUS, and their Army,*

LUCILIUS, TITIVIVS, MESSALA, and others

Brutus They stand, and would have parley

Cassius Stand fast, Titinius: we must out and talk.

Octavius Mark Antony, shall we give sign of battle?

Antony No, Cæsar, we will answer on their charge
Make forth; the generals would have some words

Octavius Stir not until the signal.

Brutus Words before blows: is it so, countrymen?

Octavius. Not that we love words better, as you do

Bru. Good words are better than bad strokes, Octavius.

Ant. In your bad strokes, Brutus, you give good words,
Witness the hole you made in Cæsar's heart, 31
Crying, "Long live! hail, Cæsar!"

Cassius Antony,
The posture of your blows are yet unknown;
But for your words, they rob the Hybla bees,
And leave them honeyless

Antony. Not stingless too.

Brutus. O, yes, and soundless too;
For you have stol'n their buzzing, Antony,
And very wisely threat before you sting

Ant Villains, you did not so, when your vile daggers
Hack'd one another in the sides of Cæsar. 40
You show'd your teeth like apes, and fawn'd like hounds,
And bow'd like bondmen, kissing Cæsar's feet;
Whilst damned Casca, like a cur, behind
Struck Cæsar on the neck O you flatterers!

Cassius. Flatterers!—Now, Brutus, thank yourself;
This tongue had not offended so to-day,
If Cassius might have rul'd

Oct Come, come, the cause: if arguing make us sweat,
The proof of it will turn to redder drops
Look,— 50

I draw a sword against conspirators;

When think you that the sword goes up again?

Never, till Cæsar's three-and-thirty wounds
Be well aveng'd; or till another Cæsar
Have added slaughter to the sword of traitors

Brutus Cæsar, thou canst not die by traitors' hands,
Unless thou bring'st them with thee.

Octavius So I hope,
I was not born to die on Brutus' sword.

Brutus O, if thou wert the noblest of thy strain,
Young man, thou couldst not die more honourable. 60

Cassius A peevish schoolboy, worthless of such honour,
Join'd with a masker and a reveller!

Antony Old Cassius still!

Octavius Come, Antony; away!—
Defiance, traitors, hurl we in your teeth
If you dare fight to-day, come to the field,
If not, when you have stomachs *scattered*

[*Exeunt Octavius, Antony, and their Army*]

Cass. Why, now, blow wind, swell billow, and swim bark!
The storm is up, and all is on the hazard

Brutus Ho, Lucilius! hark, a word with you

Lucilius. My lord?

[*Brutus and Lucilius converse apart*]

Cassius Messala!

Messala What says my general? 70

Cassius Messala,

This is my birth-day; as this very day
Was Cassius born. Give me thy hand, Messala:
Be thou my witness that, against my will,
As Pompey was, am I compell'd to set
Upon one battle all our liberties
You know that I held Epicurus strong,
And his opinion now I change my mind,
And partly credit things that do presage.

Coming from Sardis, on our former ensign 80
 Two mighty eagles fell, and there they perch'd,
 Gorging and feeding from our soldiers' hands,
 Who to Philippi here consorted us
 This morning are they fled away and gone;
 And in their steads do ravens, crows, and kites,
 Fly o'er our heads, and downward look on us,
 As we were sickly prey their shadows seem
 A canopy most fatal, under which
 Our army lies, ready to give up the ghost

Messala. Believe not so

Cassius. I but believe it partly; 90

For I am fresh of spirit and resolv'd
To meet all perils very constantly.

Brutus Even so, Lucilius

Cassius Now, most noble Brutus,

The gods to-day stand friendly, that we may,
 Lovers in peace, lead on our days to age!
 But since the affairs of men rest still incertain,
 Let's reason with the worst that may befall.
 If we do lose this battle, then is this
 The very last time we shall speak together:
 What are you, then, determin'd to do? 100

Brutus Even by the rule of that philosophy
 By which I did blame Cato for the death
 Which he did give himself—I know not how,
 But I do find it cowardly and vile,
 For fear of what might fall, so to prevent
 The time of life—arming myself with patience
 To stay the providence of some high powers
 That govern us below

Cassius Then, if we lose this battle,
 You are contented to be led in triumph 109

Thorough the streets of Rome?

Brutus No, Cassius, no think not, thou noble Roman,
That ever Brutus will go bound to Rome;
He bears too great a mind. But this same day
Must end that work the ides of March begun,
And whether we shall meet again I know not.
Therefore our everlasting farewell take.

For ever, and for ever, farewell, Cassius!
If we do meet again, why, we shall smile;
If not, why, then, this parting was well made

Cassius For ever, and for ever, farewell, Brutus! 120
If we do meet again, we'll smile indeed,
If not, 'tis true this parting was well made.

Brutus Why, then, lead on — O, that a man might know
The end of this day's business ere it come!
But it sufficeth that the day will end,
And then the end is known — Come, ho! away! [*Exeunt*]

SCENE II. *The same The field of battle.*

Alarums Enter BRUTUS and MESSALA

Brutus Ride, ride, Messala, ride, and give these bills
Unto the legions on the other side
Let them set on at once, for I perceive
But cold demeanour in Octavius' wing,
And sudden push gives them the overthrow
Ride, ride, Messala: let them all come down [*Exeunt*]

SCENE III. *Another part of the field.**Alarums Enter CASSIUS and TITINIUS*

Cassius. O, look, Titinius, look, the villains fly !
 Myself have to mine own turn'd enemy
 This ensign here of mine was turning back ;
 I slew the coward, and did take it from him

Titinius O Cassius, Brutus gave the word too early,
 Who, having some advantage on Octavius,
 Took it too eagerly : his soldiers fell to spoil,
 Whilst we by Antony are all enclos'd.

Enter PINDARUS

Pindarus. Fly further off, my lord, fly further off ;
 Mark Antony is in your tents, my lord : 10
 Fly, therefore, noble Cassius, fly far off

Cassius This hill is far enough — Look, look, Titinius ;
 Are those my tents where I perceive the fire ?

Titinius. They are, my lord

Cassius. Titinius, if thou lov'st me,
 Mount thou my horse, and hide thy spurs in him,
 Till he have brought thee up to yonder troops,
 And here again ; that I may rest assur'd
 Whether yond troops are friend or enemy

Tit. I will be here again, even with a thought. [Exit

Cassius Go, Pindarus, get higher on that hill, 20
 My sight was ever thick, regard Titinius,
 And tell me what thou not'st about the field —

[Pindarus ascends the hill]

This day I breathed first : time is come round,
 And where I did begin, there shall I end ;
 My life is run his compass — Sirrah, what news ?

Pindarus [*Above*] O my lord!

Cassius What news?

Pindarus [*Above*] Titinius is enclosed round about
With horsemen, that make to him on the spur;—
Yet he spurs on—Now they are almost on him 30
Now, Titinius!—Now some light. O, he lights too
He's ta'en, [*Shout*] and, hark! they shout for joy

Cassius Come down, behold no more.
O, coward that I am, to live so long,
To see my best friend ta'en before my face!

PINDARUS descends

Come hither, sirrah

In Parthia did I take thee prisoner,
And then I swore thee, saving of thy life,
That whatsoever I did bid thee do,
Thou shouldst attempt it. Come now, keep thine oath;
Now be a freeman, and with this good sword, 41
That ran through Cæsar's bowels, search this bosom
Stand not to answer here, take thou the hilts,
And when my face is cover'd, as 'tis now,
Guide thou the sword [*Pindarus stabs him*] Cæsar,
thou art reveng'd,

Even with the sword that kill'd thee [*Exit*

Pindarus So, I am free, yet would not so have been,
Durst I have done my will O Cassius!
Far from this country Pindarus shall run,
Where never Roman shall take note of him [*Exit* 50

Re-enter TITINIUS with MESSALA

Messala It is but change, Titinius, for Octavius
Is overthrown by noble Brutus' power,
As Cassius' legions are by Antony

Titinius These tidings will well comfort Cassius

Messala Where did you leave him?

Titinius. All disconsolate,
With Pindarus his bondman, on this hill.

Messala. Is not that he that lies upon the ground?

Titinius. He lies not like the living O my heart!

Messala. Is not that he?

Titinius No, this was he, Messala,
But Cassius is no more — O setting sun, 60
As in thy red rays thou dost sink to night,
So in his red blood Cassius' day is set,—
The sun of Rome is set! Our day is gone;
Clouds, dews, and dangers come; our deeds are done!
Mistrust of my success hath done this deed

Messala Mistrust of good success hath done this deed
O hateful Error, Melancholy's child,
Why dost thou show to the apt thoughts of men
The things that are not? O Error, soon conceiv'd,
Thou never com'st unto a happy birth, 70
But kill'st the mother that engender'd thee!

Titinius What, Pindarus! where art thou, Pindarus?

Messala. Seek him, Titinius, whilst I go to meet
The noble Brutus, thrusting this report
Into his ears: I may say, thrusting it;
For piercing steel and darts envenomed
Shall be as welcome to the ears of Brutus
As tidings of this sight

Titinius. Hie you, Messala,
And I will seek for Pindarus the while. [*Exit Messala*
Why didst thou send me forth, brave Cassius? 80
Did I not meet thy friends? and did not they
Put on my brows this wreath of victory,
And bid me give it thee? Didst thou not hear their shouts?
Alas, thou hast misconstru'd every thing!

But hold thee, take this garland on thy brow;
 Thy Brutus bid me give it thee, and I
 Will do his bidding.—Brutus, come apace,
 And see how I regarded Caius Cassius—
 By your leave, gods—this is a Roman's part;
 Come, Cassius' sword, and find Titinius' heart. 90
[Kills himself]

Alarums Re-enter MESSALA, with BRUTUS, young CATO,
 STRATO, VOLUMNIUS, and LUCILIUS

Brutus Where, where, Messala, doth his body lie?

Messala Lo, yonder, and Titinius mourning it.

Brutus Titinius' face is upward

Cato He is slain

Brutus O Julius Cæsar, thou art mighty yet!
 Thy spirit walks abroad, and turns our swords
 In our own proper entrails *[Low alarums]*

Cato Brave Titinius!

Look, whether he have not crown'd dead Cassius!

Brutus Are yet two Romans living such as these?—

3. *The last of all the Romans, fare thee well!*

It is impossible that ever Rome 100

Should breed thy fellow—Friends, I owe more tears

To this dead man than you shall see me pay—

I shall find time, Cassius, I shall find time.—

Come, therefore, and to Thasos send his body.

His funerals shall not be in our camp,

Lest it discomfort us—Lucilius, come,—

And come, young Cato, let us to the field—

Labeo and Flavius, set our battles on—

'Tis three o'clock, and, Romans, yet ere night

We shall try fortune in a second fight *[Exeunt]* 110

SCENE IV *Another part of the field.*

Alarums Enter fighting, Soldiers of both armies, then
BRUTUS, young CATO, LUCILIUS, and others.

Brutus Yet, countrymen, O, yet hold up your heads!

Cato What bastard doth not? Who will go with me?
 I will proclaim my name about the field.—

I am the son of Marcus Cato, ho!

A foe to tyrants, and my country's friend;

I am the son of Marcus Cato, ho! [*Charges the enemy*

Brutus And I am Brutus, Marcus Brutus, I,
 Brutus, my country's friend; know me for Brutus!

[*Exit, charging the enemy. Cato is over-
 powered, and falls*

Lucilius. O young and noble Cato, art thou down?
 Why, now thou diest as bravely as Titinius; 10
 And mayst be honour'd, being Cato's son

First Sold Yield, or thou diest

Lucilius Only I yield to die:
 There is so much that thou wilt kill me straight,

[*Offering money*
 Kill Brutus, and be honour'd in his death

First Soldier We must not—A noble prisoner!

Sec Sold. Room, ho! Tell Antony, Brutus is ta'en.

First Sold I'll tell the news—here comes the general

Enter ANTONY.

Brutus is ta'en, Brutus is ta'en, my lord.

Antony Where is he?

Lucilius Safe, Antony, Brutus is safe enough: 20
 I dare assure thee that no enemy

Shall ever take alive the noble Brutus
 The gods defend him from so great a shame!
 When you do find him, or alive or dead,
 He will be found like Brutus, like himself

Antony This is not Brutus, friend, but, I assure you,
 A prize no less in worth: keep this man safe,
 Give him all kindness. I had rather have
 Such men my friends than enemies. Go on,
 And see whether Brutus be alive or dead;
 And bring us word unto Octavius' tent
 How every thing is chanc'd. [*Exeunt*]

SCENE V *Another part of the field*

Enter BRUTUS, DARDANIUS, CLITUS, STRATO,
and VOLUMNIVS

Brutus Come, poor remains of friends, rest on this rock

Clitus Statilius show'd the torch-light, but, my lord,
 He came not back: he is or ta'en or slain

Brutus Sit thee down, Clitus: slaying is the word;
 It is a deed in fashion. Hark thee, Clitus [*Whispers to*]

Clitus What, I, my lord? No, not for all the world

Brutus Peace, then! no words

Clitus I'll rather kill myself

Brutus Hark thee, Dardanius [*Whispers to*]

Dardanius Shall I do such a deed

Clitus O Dardanius!

Dardanius O Clitus!

Clitus What ill request did Brutus make to thee?

Dardanius To kill him, Clitus. Look, he meditates

Clitus Now is that noble vessel full of grief,
[That it runs over even at his eyes.]

Brutus. Come hither, good Volumnius, list a word

Volumnius. What says my lord?

Brutus

Why, this, Volumnius:

The ghost of Cæsar hath appear'd to me

Two several times by night; at Sardis once,

And, this last night, here in Philippi fields:

I know my hour is come

Volumnius.

Not so, my lord

20

Brutus Nay, I am sure it is, Volumnius.

Thou seest the world, Volumnius, how it goes;

Our enemies have beat us to the pit: [*Low alarums*

It is more worthy to leap in ourselves,

Than tarry till they push us Good Volumnius,

Thou know'st that we two went to school together:

Even for that our love of old, I prithe,

Hold thou my sword-hilts, whilst I run on it.

Volumnius. That's not an office for a friend, my lord

[*Alarums still*

Clitus Fly, fly, my lord, there is no tarrying here. 30

Bru. Farewell to you;—and you;—and you, Volumnius—

Strato, thou hast been all this while asleep,

Farewell to thee too, Strato—Countrymen,

My heart doth joy that yet in all my life

I found no man but he was true to me."

I shall have glory by this losing day,

More than Octavius and Mark Antony

By this vile conquest shall attain unto.

So, fare you well at once; for Brutus' tongue

Hath almost ended his life's history.

40

Night hangs upon mine eyes; my bones would rest,

That have but labour'd to attain this hour.

[*Alarums. Cry within, "Fly, fly, fly!"*

Clitus. Fly, my lord, fly

Brutus. Hence ! I will follow

[*Exeunt Clitus, Dardanius, and Volturnus*]

I prithee, Strato, stay thou by thy lord :

Thou art a fellow of a good respect ;

Thy life hath had some smatch of honour in it :

Hold, then, my sword, and turn away thy face,

While I do run upon it Wilt thou, Strato ?

Str Give me your hand first fare you well, my lord.

Bru Farewell, good Strato — Cæsar, now be still 50
I kill'd not thee with half so good a will

[*He runs on his sword, and dies*]

*Alarums Retreat Enter OCTAVIUS, ANTONY, MESSALA,
LUCILIUS, and Army*

Octavius. What man is that ?

Mes My master's man — Strato, where is thy master ?

Strato Free from the bondage you are in, Messala
The conquerors can but make a fire of him,
For Brutus only overcame himself,
And no man else hath honour by his death

Lucil So Brutus should be found I think thee, Brutus,
That thou hast proved Lucilius' saying true

Octavius. All that serv'd Brutus, I will entertain them
Fellow, wilt thou bestow thy time with me ? 61

Strato Ay, if Messala will prefer me to you

Octavius. Do so, good Messala

Messala How died my master, Strato ?

Strato I held the sword, and he did run on it.

Messala Octavius, then take him to follow thee,
That did the latest service to my master

Antony. This was the noblest Roman of them all.

All the conspirators, save only he,
Did that they did in envy of great Cæsar ; 70
He only, in a general honest thought,
And common good to all, made one of them.
His life was gentle, and the elements
So mix'd in him, that Nature might stand up
And say to all the world, "This was a man!"

Octavius According to his virtue let us use him,
With all respect and rites of burial.
Within my tent his bones to-night shall lie,
Most like a soldier, order'd honourably —
So, call the field to rest: and let's away, 80
To part the glories of this happy day. [Exeunt.

NOTES.

Abbreviation G = *Glossary*.

ACT I.

Scene 1

Details from Plutarch 1. Caesar's "triumph over Pompey's blood" (56) 2 The action of the Tribunes in "disrobing the images" of Caesar (60)

Enter FLAVIUS Citizens A typical commencement of Shakspeare's tragedies

"*Romeo and Juliet*" opens with a street fight, *Julius Caesar* and *Coriolanus* with a crowd in commotion, and when this excitement has had its effect on the audience, there follow quiet scenes, in which the cause of the excitement, and so a great part of the situation, are disclosed" (A. C. Bradley).

The value of this Scene is twofold 1 It indicates the feeling of Rome towards Caesar. among the official classes he has jealous enemies with the crowd he is popular. 2 It illustrates the fickleness of the crowd, a point of which so much is made on the occasion of Antony's great speech (III. 2) Also the reference to the *Lupercalia* (71) fixes the time of the action of the play at its opening

Note how the citizens speak in prose, the Tribunes in verse Shakspeare uses prose mainly for comic or colloquial parts (II. 2. 220, 201), and for the speech of characters of inferior social position (i.e. in scenes of "low life"), also for letters (II. 3, no. c)

3 *metaphorical*, of the working classes, cf. North's *Summe*, "cobblers, tapsters, or suchlike base mechanical people" (p. 113)

ought not walk, this is the only place where Shakspeare omits *to* after *ought*, contrast II. 1. 270 There is one instance in Milton—*Paradise Lost*, VIII. 74, 75 In Middle English the present infinitive was marked by the inflection *en*, when this inflection became obsolete *to* was used with the infinitive Certain 'anomalous' verbs, however, on the analogy of auxiliary verbs omitted the *to*, and there was much irregularity in the practice of Elizabethan writers Of the two

constructions with *dare* in modern English: 'I dare say' and 'I dare to say'

4 *labouring day*, *labouring* is a gerund—not, of course, a participle—and the two words really form a compound noun, *labouring day*, like 'walking-stick,' 'fishing-rod.' The merit of such compounds is their brevity: we get rid of the preposition (e.g. 'a day *for* labouring')

4, 5 *the sign*, explained by line 7 Though it is a working-day they have neither their tools nor their working clothes

5 *thou*, generally used by a master to a servant (cf. v. 5 33), and often a mark of contempt—as here.

10, 11. *in respect of*, regarded as *cobbler*, botcher, unskilled workman; a quibble on this and its ordinary meaning 'mender of shoes'

12 *directly*, straightforwardly, without any quibbling, cf III 3 10

15. For the quibble *sole soul*, cf *Merchant of Venice*, IV. 1. 123,

"Not on thy sole, but on thy soul, harsh Jew,
Thou makest thy knife keen."

16 *naughty*, wicked, good for nothing, see G.

18 *be not out with me*, do not be angry *if you be out*, cf phrases like 'out at heels,' 'out at elbow'

19, 20. *mend you mend me*. We have the same quibble in *Twelfth Night*, I 5 50, 51.

27. *but withal*, at the same time (still keeping up the pun on 'with *awl*'). The tribune has asked him his *trade*: he says, 'I cannot call myself a *tradesman*—and yet I am a cobbler'

28 *recover*; of course a quibble on 'cause to recover=get well again' and 're-cover=re-sole.'

28—30. Proverbial phrases Cf *The Tempest*, II. 2. 63, "As proper a man as ever *went* (=walked) on four legs," and 73, "he's a present for any emperor that ever trod on neat's-leather" (ox-hide). *proper*, fine; see G. *gone*, walked *handiwork*, see G

36 *his triumph*; Cæsar's second triumph, celebrated in September 45 B.C. for the victory which he won on March 17th of that year at Munda in Spain over Pompey's two sons Shakespeare dates the triumph six months later (Feb. 44 B.C.) to give the play a more effective opening and illustrate the pre-eminent position of Cæsar.

37. *conquest*, booty, spoil Cf III. 2. 93, 94.

38 *tributaries*, captives paying tribute or ransom.

39 *To grace his chariot-wheels*, as did Vercingetorix the Gaul, who was kept a prisoner for six years (52—46 B.C.) to be led in Cæsar's first triumph and then put to death.

40 *senseless*, devoid of feeling

42 *many a*, cf. Germ. *manch ein*, the phrase seems to be formed on the analogy of 'such a,' 'what a'

47. *great Pompey*; an allusion to his title 'Pompeius Magnus' *pass the streets*, i.e. pass through. Cf. the description of Coriolanus's progress through the streets of Rome after his victory over Corioi (II. 1. 221—237) A similar pageant is Bolingbroke's state entry into London (*Richard II* v. 2. 1—40)

48 *but*, just, merely—the moment you say.

50 *that*; Shakespeare often omits *so* before *that*

Tiber her banks; cf. I. 2. 101. He personifies the river, and so does not use 'the' In Latin *Tiber*, like the names of most rivers, is masculine.

51. *to hear*, at hearing, a gerund *ref'casion*, echo; in *Har'et'*, IV. 2. 13 = 'reply, repartee,' like *F. réplique*

54 *cull*, select; implying extra care in choosing *F. cueiller*

56 *that*, who, the antecedent is contained in *his way* (emphatic) *Pompey's blood*, i.e. Pompey's two sons, *Cneus* (killed soon after the battle) and *Sextus*. *blood*; 'one who inherits the blood of another—a child', and so collectively 'offspring, progeny'

It was the first time in Roman history that a general had celebrated a triumph for a victory over Roman citizens. Plutarch (Extract 1) says that Caesar's triumph "did much offend the Romans." Shakespeare makes the Tribune express this resentment.

59 *interval*, delay

62 *sort*, class, cf. "all sorts and conditions of men"

63 *Tiber banks*, this quasi-adjectival use of proper names is common in Shakespeare, cf. "Philippi fields," v. 5. 19. It generally occurs before a noun in the plural, and is due to dislike of 's closely followed by s, for a similar avoidance of 's before s see III. 2. 70, IV. 3. 19

64 *lowest*, i.e. deepest below the level of the banks ('shores')

65 i.e. reach the higher water mark

66 *character*, scan as a monosyllable *character* *base*, i.e. *base* in allusion to the phrase 'base, i.e. impure, mean', but the sense here, as in I. 2. 313, is figurative = 'character' See *note* in the *Text*

69 *discrete*, strip, i.e. of the 'scarfs' mentioned in I. 2. 219. There were two statues of Caesar on the *Atrium* in the Forum.

70 *ceremonies*, festal ornaments, see G. *Scen. ceremonies*

72 *the feast of Luperca*, i.e. the *Lupercalia*, a festival of purification for the walls of Rome held on February 15. Its celebration, the

Luperci, were originally divided into two *collegia*, each under a *magister*; in 44 B C a third *collegium*, the *Juliani*, was instituted in honour of Julius Cæsar, who appointed Antony (see the next Scene) as its first *magister*. A great feature of the *Lupercalia* was the "course" (I. 2. 4) of the *Luperci*, who ran round the city wall, bearing leather thongs with which they struck the crowd, especially women (I. 2. 7—9). These thongs, cut from the hides of the victims sacrificed, were called *februa*, hence the ceremony was called *februatia*, and gave its name to the month *February*. Lat. *februare*, 'to purify, expiate'.

74. *trophies*, tokens of victory, i.e. the 'ceremonies' (70).

77. *These feathers pluck'd*, the plucking of these feathers, cf. the Latin idiom, e.g. *occisus Cæsar*, 'the death of Cæsar.'

78. *pitch*, a term in falconry for the height to which a hawk soars; cf. *Richard II* I. 1. 109, "How high a pitch his resolution soars!" Shakespeare uses many terms drawn from falconry, which was a favourite pursuit of the Elizabethans.

79, 80. Cf. North's *Plutarch*: "The chiefest cause that made him [Cæsar] mortally hated was the covetous desire he had to be called king which first gave the people just cause, and next his secret enemies honest colour, to bear him ill-will" (p. 94).

Scene 2

Details based on Plutarch. 1. The account of the *Lupercalia*. 2. The warning of the Soothsayer. 3. The interview between Cassius and Brutus. 4. Cæsar's description of "that spare Cassius." 5. Cæsar's refusal of the crown, "swooning," and "plucking ope his doublet." 6. The "writings" to incite Brutus.

Enter Cæsar, on his way to the Forum, where, from the Rostra, he witnessed "the games" (178) of the *Lupercalia*, in which he would take a special interest that year (44 B C), see I. 1. 72, note.

Antony, for the course, i.e. ready for, being one of the *Luperci*.

1. *Calpurnia*. In the 1st Folio spelt *Calphurnia*, which, no doubt, Shakespeare wrote because the name is so spelt in North's *Plutarch*. She was daughter of L. Calpurnius Piso. Cæsar married her (his fourth wife) in 59 B C, the year of his first consulship.

3—9. Cæsar's orders illustrate what Cassius says of him in II. 1. 195, that he "is superstitious grown", cf. again II. 2. 5, 6.

7—9. See Extract 3 from Plutarch. Cæsar had no legitimate son. *touched*, the word in North is 'stricken'; perhaps Shakespeare used

touch'd in allusion to the English practice of 'touching' by the monarch for the 'king's evil.' Cf. *Maccell*, IV. 3 146—156

8 *holy*, because the *Lupercalia* was a religious festival North has "this holy course"

9 *sterile curse*, curse of sterility, see 303 and cf. "sterdenous loads" = 'loads of slander, II. 1 20 In such phrases (common in Shakespeare) the adjective *defines* the sphere or character of the noun thus the curse consists in sterility, the load is one of slander In German this relation is expressed by a compound noun; in English such compounds (e.g. 'slander load') would sound awkward

12—24 This incident strikes the note of mystery The strange-ness of this unknown voice from the crowd giving its strange warning creates an impression of danger In Plutarch the warning is more precise, here the vague sense of undefined peril inspires greater awe

18 In the Roman calendar the Ides fell on the 15th day of four months—March, May, July, October, on the 13th in the other months

19 *soothsayer* = two syllables, 'soo hsayer' *tricare*, *scar* *trire senet*, a set of notes played on the trumpet, see G

Brutus and Cassius, for their interview, see Extract 4 from Plutarch Note that from his previous thoughts (cf. 39—41) Brutus is in the right frame of mind to be moved by Cassius's appeal and by the offer of the crown to Cæsar, just as Macbeth is by the Witch's prophecy—"that shalt be king hereafter," *Macbeth*, I 3 50

25 *go see*, cf. *Faller* 201 28 *game* = e. fond of sports

29 *spirit*, a monosyllable (like *spite*) as often, cf. 147 III = 232

30 *hinder your desires*, i.e. prevent your going to the conference

32—36 The real cause of the coolness between Brutus and Cassius is mentioned by Plutarch, viz. that they had been rival candidates for the office of *Prætor Urbæ* (the chief magistracy) in 44 B.C., which Cæsar gave to Brutus

33, 34 *that is* perhaps a combination of two ideas—"that which" + "so great as", cf. 174

35 'You show a stiff and distant manner towards your friend'

The metaphor (cf. 317) is from riding, cf. "to bear-hand rein" in *Let*, III 1 27, i.e. to ride with a tight rein and so (to give it) to be hard upon

strange, distant not familiar in manner, cf. *The Comedy* *Every* II 2 112 'look strange and frown'

39 *merely*, entirely, see G for emphasis

40 *fusters of serious* i.e. concealing emotions, i.e. the personal love of Cæsar and his patriotic love of Rome's feelings which it is

impossible to reconcile—whence one great element of the tragedy of the part which Brutus plays in the drama He is “with himself at war,” 46

41. ‘Thoughts which concern me alone.’ *proper*, see G.

42. *soul*, blemish. *behaviours*; perhaps singular in sense (cf III. 1. 161, note), or the plural may imply ‘acts of behaviour.’

45 Scan *construe* (‘interpret’), cf. I 3 34.

48—50 Cassius had misinterpreted Brutus’s conduct, believing him to be unfriendly, and had kept to himself thoughts which otherwise he would have imparted to Brutus *mistook*, see G.

49 *by means whereof*, in consequence of which.

52, 53 Cf. *Troilus and Cressida*, II 3 105, 106, “nor doth the eye itself . behold itself ”

54. ‘*Tis just*, that is so

58 *see your shadow*, see the reflected image of yourself then Brutus would perceive his ‘worthiness,’ now ‘hidden’ from him The aim of Cassius at first is to stir jealousy in Brutus: why should Cæsar rule alone? is not Brutus equally ‘worthy’? Cf 131 and 140—147. Cassius judges Brutus by his own standard and misreads his character, in which jealousy has no part.

59 *where*, when *respect*, estimation, position.

60 *Except immortal Cæsar*; said, perhaps, with a touch of sarcasm.

62 *had his eyes*, implying ‘could see himself ’

71 *jealous on*, suspicious about; cf 162.

72. *a common laughter*, a general jester—one ready to crack a joke with any chance-comer The 1st Folio has *laughter*, and the sense might be ‘one at whom all the world laughs.’ But most editors adopt the change

73 *stale*, render stale and hackneyed; cf IV. 1. 38. Cassius does not vulgarise his love by commonplace vows of friendship to every fresh man who protests friendship to him

76. *after*, afterwards *scandal*, defame, traduce

77 *profess myself*, make professions of affection

78 *dangerous*, echoing the words “into what dangers” (63)

79, 80 This interruption brings them to the point. The remark of Brutus, “I do fear” etc , (which shows what subject fills his thoughts) prompts Cassius to speak more plainly *shouting*; see 220—231

85. *the general good* This is the key-note of the action of Brutus. He is influenced by “no personal cause” (II. 1. 11): what he believes to be the “common good to all” is his sole motive—as Antony himself allows (V 5 72).

87 *indifferently, impartially*, cf the *Prayer-Book*, "that they may truly and indifferently minister justice" Brutus means that the sight of death will cause him no more alarm than the sight of honour he says *both*, but is thinking rather of *death*

91 *favour, face, looks*; see G.

95 *had as lief*, would as soon, *lief*, see G. There may be a word-play on *lief*, sometimes pronounced *liece*, and *lice*

100 Suetonius says that Cæsar was an expert swimmer. His prowess is illustrated by the following story in Plutarch, which relates to his Egyptian wars in 48 B.C. "in the battle by sea, that was fought by the tower of Phar [at Alexandria] meaning to help his men, he leapt from the pier into a boat. Then the Egyptians made towards him with their oars on every side but he, leaping into the sea, with great hazard saved himself by swimming. It is said, that then, holding divers books in his hand, he did never let them go, but kept them always upon his head above water, and swam with the other hand, notwithstanding that they shot marvellously at him and was driven some time to duck into the water" (North's *Plutarch*, pp. 86, 87)

101 *chasing with, fretting against* (*F. chaffer*). River pebbles would appeal equally to a Roman and a Londoner.

104, 105 *upon, i.e. immediately on* *Accosted* fully dressed

108 *lusty, strong, vigorous*. "Lusty and strong," Ps lxxiii 4

109 *stemming, breasting the current*. Cf Milton's picture (*Paradise Lost*, II 641, 642) of the ships that

"Through the wide Ethiopian to the Cape

Ply stemming nightly"

hearts of controversy, spirits resolute in resistance to the river's force

110 *arrive, arrive at, reach*; see G.

112—115 Cf 2 Henry VI v 2 62, 63 where young Clifford, taking up the body of his dead father, says

"As did Æneas old Anchises bear,

So bear I thee upon my manly shoulders"

The story of Æneas rescuing Anchises when Troy was sacked and burnt by the Greeks is told by Vergil in *Æneid II*. The fall of Troy was the most popular of classical stories in medieval times.

ancestor, according to legend, Rhea Silvia, the mother of Romulus was descended from Silvius, the son of Aeneas and Lavinia. The tradition of the Trojan origin of Rome plays a great part in the story.

115 *reputed for cleanliness*, "I" in 112 being so far from it.

116 *sober, i.e. living more concerned on than on a feast*

122 *did from their colour fly*, i.e. lost their colour, said perhaps with a quibble on the idea of a soldier flying from his 'colours'=flag

123, 124 Suetonius says that Cæsar's eyes were black and lively (*nigri vegetique oculi*) *bend*, look. *his lustre*, for *his*=its, see G

125, 126 Shakespeare may have known the remark which Suetonius (*cap.* 77) attributes to Cæsar—"that men should take heed when they spoke with him and should regard what he said as laws" (*debere homines consideratius loqui secum ac pro legibus habere quæ dicat*).

127 *Titinius*, see IV. 2; V. 3.

129. *temper*, constitution, cf the reference in 256 to the 'falling sickness' to which Cæsar was subject in his later years

130, 131. The metaphor of a race. *alone*, emphatic, Cassius attempts to rouse in Brutus jealousy of Cæsar; see 58, note

136 *Colossus*, a gigantic statue (Gk *κολοσσός*); especially the statue of Apollo, about 90 feet high, at Rhodes (a town then familiar to the Romans for its famous school of rhetoric—Cæsar and Cicero both studied there). According to the old tradition (to which Shakespeare may refer), this statue stood astride over the entrance of one of the harbours of Rhodes, and was so huge that ships could sail between its legs Cf. again I *Henry IV* V 1. 121—123:

"*Falstaff*. Hal, if thou see me down in the battle and *bestride* me

Prince. Nothing but a *colossus* can do thee that friendship."

140 *in our stars*, in our fortunes, luck. It was then a popular belief that the characters, bodies and fortunes of men were influenced by the star under which they were born. In *Lear*, I. 2. 128—144 Shakespeare makes Edmund ridicule these astrological notions, and doubtless he himself did not believe in them, though they are often referred to in his plays—e.g. in *Twelfth Night*, II 5 183, "I thank my stars, I am happy." Cf 'ill-starred' and 'dis-aster' (Lat *astrum*, 'a star'). These lines (139—141) express "the conception on which the whole Shakespearian drama is founded," viz. that so-called "Fate" is a man's own character.

141 *underlings*, inferiors; see G.

142. *what should*, the past tense gives remoteness to the question and expresses doubt and perplexity: 'what *could* there be?'

143. The Germ. *Kaiser*, 'emperor,' and Russian *Czar* are both derived from *Cæsar*. *sounded*, uttered

146, 147. Shakespeare always uses the noun *conjuror*= 'one who raises (cf "starts") or lays spirits.' See II. 1. 323, 324.

spirit, a monosyllable, like *sprite*, as often, cf III 2 232

- 149 *fiend*, food *this cur*, a colloquial turn of phrase
 150 *Age*, i.e. the present age, the time—
 152 *fiend*, referring either to the son of Deucalion or to Pyrrha (cf. that of Noah), or—less likely—to an overlord of the Tiber.
 155 *walls*, so Rowe corrected the Folio reading *alters*
 156 *Rome*, pronounced like *ro-m*, cf. *Lucret* i. 715, 1644 where it rhymes with *doom* and *freedom* respectively. We have the same pun, made in a feeling of similar bitterness, in *King John*, III. i. 180.
 "O, lawful let it be

That I have room with *Rome* to curse awhile"

Shakespeare makes his characters just thus in moments of great emotion—especially bitterness—as a relief to the feelings. The dying Gaunt, angry with Richard, puns on his own name ('O'd Gaunt' indeed, and gaunt in being old"), *Richard II* II. i. 73—83, just as in the *Ajax* of Sophocles the miserable Ajax puns on *Alas* and *alaster*, 'to cry alas'. See again 257, 258, and III. i. 204—208

159 Cassius now appeals to another motive—the traditional devotion of Brutus's family to the cause of liberty
a Brutus, L. Junius Brutus, who expelled Tarquinius Superbus, its last king, from Rome, B.C. 510

160, 161. *eternal*, cf. *Othello*, IV. 2. 130, "some eternal villain". Schmidt explains *eternal* in these two places as 'used to express extreme abhorrence,' and the word is said to bear the sense 'infernal, damned' in the dialect of the eastern counties. Perhaps it was meant to have a kind of intensive force, from *eternal* = 'everlasting, unending'—an "eternal villain" being one whose villainy never varied—an *etter villain* *state*; 'pomp' or 'court' *king*, designately put as a climax.

162 *nothing*, adverbally; 'not at all' *just as*, doubtful, see 71
 163 *work*, induce *I hate some aim*, I guess partly *aim*, see G
 164. *I hate thought of this*, cf. 39—41
 166 *so I might*, if it be so that I might, cf. III. i. 140
 171 *chew upon*, we have the same metaphor in *rumor* etc. cf. = Lat. *rumorare*, 'to chew the cud,' then figuratively, 'to ponder over'
 172, 173 For the construction cf. *Plautus* *Terentius* 10, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." See R. 3. 72, 73. The *to* is omitted with the first infinitive, *to*, but inserted with the other *chew*.

174 *these as*, see 33, 34, note
 176, 177 The metaphor of striking sparks from a flint. Cassius shows fine tact in not pressing the matter further
 179 *Carra*, one of the Tribunes of the Plebs in 487 B.C.

the sleeve, the loose fold of the *toga*

180. *sour*; the epithet accords with the later description of him—"the *envious* Casca" (III. 2. 179)

181. *proceeded*, taken place. *worthy*; *of* is often omitted with words implying 'value,' 'worth.'

186. *with ferret eyes* There does not appear to be any classical authority for this description of Cicero; possibly it was suggested to Shakespeare by some bust or picture of the great orator. A ferret has small red eyes. Redness of eye indicates an angry ("fiery") temperament; cf. "with eyes like carbuncles" in the Player's speech. *Hamlet*, II. 2. 485. So in *Coriolanus*, V. 1. 63, 64.

192—195 Suggested by Plutarch. See Extract 5.

196, 197. Antony has misread the character of Cassius, whereas Cassius (as we shall see) has judged Antony aright.

given, disposed, cf. North's *Plutarch*, "Cassius was Brutus' familiar friend, but not so *well given* and conditioned as he."

198—201. Intentional 'irony.'

199 *my name*='I'; cf. "the dreaded name of Demogorgon"=Demogorgon himself, *Paradise Lost*, II. 964, 965. We have the same idiom in Latin.

204 *As thou dost, Antony*; see II. 1. 188, 189. Plutarch says of Antony: "In his house they did nothing but feast, dance, and *mask*. and himself passed away the time in hearing of foolish plays" (North, p. 161). Hence Shakespeare calls him "a *masker*," V. 1. 62.

he hears no music; cf. *The Merchant of Venice*, V. 1. 83—88.

"The man that hath *no music in himself*,
Nor is not moved with concord of sweet sounds,
Is *fit for treasons, stratagems* and spoils;
Let no such man be trusted."

We may safely credit Shakespeare himself with a love of music, technical terms of which he uses often and accurately.

205. *seldom he smiles*, the inverted order is meant to give variety by breaking the form of the sentence.

208, 209. We have just seen the truth of this as applied to Cassius. Observe how Cæsar's estimate of him is illustrated in the play.

210. Antony had rejected the idea of Cassius being "dangerous." Cæsar repeats what he said above—"such men *are* very dangerous."

217. *sad*, serious, grave; see G.

220. As to Cæsar's refusal of the crown, see Extract 6 from Plutarch. Note that Casca uses prose, his account being *colloquial* in style.

221. *put it by*, rejected it; cf a stage-direction in 'Hil'on's *Cer us*, "he offers his glass, which she puts by," i.e. refuses to take

229 *marry*, see G

231 *gentler than other*=i.e. the o'her, the last, time

238 *one of these coronets* It was a laurel crown, e. circled with a fillet or band of white material (that being a symbol of royalty). So we learn from Plutarch and Suetonius (whose words are *corona laurearum candida fascia praeiugata*).

245 *rabblement*, mob. *shouted*; the Folio has *for'ted*, some editors read *hooted*

246 *chopped*= 'chapt', it is only a difference of spelling

254 *the market-place*, the Forum; so in I 3 27, III 1 108 e.c.

256 Cf North's *Plutarch*, "He [Cæsar] was of en subject to headache, and otherwhile to the falling sickness, the which took him the first time, as it is reported, in Corduba, a city of Spain"—p. 57. *Falling sickness*, the common name for epilepsy, which causes people to fall down in fits See Extract 7 from Plutarch

257, 258 Cassius of course, means that they have all fallen under the sway of Cæsar a bitter jest which illustrates 156 (no'e)

260 *tag-rag people*, rabble; literally *tag rag*=*tag and rag*, 'every end (e.g. of cloth) and scrap'; cf 'odds and ends.'

263 *true man*, honest man; a proverbial phrase, the opposite of 'thief', cf *Much Ado About Nothing*, III 3 54, "If you meet a *thief*, you may suspect him to be *no true man*" (Dogberry's remark)

267 *He plucked me offe his doublet* See Extracts 6, 7 from Plutarch *plucked me*; the pronoun is an ethic dative='look you', in a passage of narrative it calls the listener's attention to some detail or incident; cf *The Two Gentlemen of Verona*, IV. 4 8-10 "I came no sooner into the dining-chamber but he steps me to her trestler and steals her capon's leg"

doublet, the ordinary jacket worn by Elizabethans. The mention of it is an instance of Elizabethan colouring See p. xxxi

269 *occufation*, trade, contemptuous. 'One of the mob' In Elizabethan E. *occufation* generally implies manual labour, 'we have clarkes'

270 *at a word*, at his word; an unusual sense, but necessary Commonly='in a word', cf *Much Ado About Nothing*, II 1 117

273, 274. *to let it be as his infirmity*, to attribute it to his infirmity

281 Cassius wants to know Cicero's feelings toward Cæsar we may judge why from II 1 141, 142

282 *He speaks Greek*. Cicero had studied at Athens and Rhodes,

and was very fond of Greek and Greek literature; so that as a young man his opponents sneered at him for being "a Greek, a scholastic." Plutarch mentions this in his *Life of Cicero*, which Shakespeare, no doubt, read in North. To make Cicero "speak Greek" on such an occasion is a happy piece of characterisation, showing his somewhat "scholastic" or pedantic ways and lack of shrewd, practical sense.

287 *Greek to me*, now a proverbial phrase for anything unintelligible Casca did know Greek; see Extract 23 from Plutarch.

289 *pulling scarfs off*, i.e. "disrobing the images" (I. i. 69).

scarfs, alluding to the white fillets with which the 'diadems' (as Plutarch calls them) were fastened round. Plutarch says that the crown which Antony offered to Cæsar was among the 'diadems' placed on Cæsar's statues, and we saw (238, note) that it had a white fillet (*fascia*) wreathed about it.

290 *put to silence*, he deprived the Tribunes of their office

293 *promised forth*, i.e. already engaged to sup from home.

299, 300. *blunt*; implies 'dull, stupid.' Note how Brutus misjudges Casca, just as he misjudges Antony (II. i. 185—189), and how in each case the judgment of Cassius proves correct. Brutus is a student of books, not of men. *quick mettle*, 'full of spirit' *mettle*, see G

301. *So is he now*, hence Cassius invites Casca to join them (Scene 3). Casca is the first to stab Cæsar (III. i. 76).

301. *execution*, scan -*ion* as one foot -*on*, letting a weak stress fall on the last syllable. In Shak and in Milton's early poems the termination -*ion*, especially with words ending in *ction*, such as 'perfection,' 'affection,' 'distraction,' is often treated as two syllables, especially at the end of a line. In Middle English poetry the termination -*ion* was always treated as two syllables. See I. 3. 13; II. 1. 113, 145, II. 3. 14.

303. *tardy form*, appearance of slowness; see 9, note.

311. *think of the world*, i.e. what you owe to the world (Rome) and what it expects of you (cf. 58—62). This appeal to duty is the strongest that could be addressed to a man like Brutus. From the importance of the part he plays *Julius Cæsar* has been called "the Tragedy of public Duty."

314. *From that it is disposed* = 'from that to which it is'

315 Cf. *Hamlet*, I. 2. 188, "I shall not look upon *his like* again"

316 *that*, the relative pronoun, not the conjunction.

317. *bear hard*, bear ill will against; cf. II. i. 215

318, 319 The sense, I think, is—"If I were Brutus and he were Cassius, he should not influence me as I have been un-

fluencing him' Cassius sees that his words have had some effect in stirring Brutus against Cæsar. He knows that Cæsar is the friend of Brutus; and he wonders that Brutus should suffer himself to be influenced against his friend. Cassius regards things from a personal standpoint. personal friendship or enmity is sufficient motive with him, whereas Brutus would not allow personal feelings either for or against Cæsar to affect him, if he thought that the good of Rome required of him some service.

Some editors take *He* in 319 to refer to Cæsar, with the sense—'Cæsar loves Brutus, but if Brutus and I were to change places, his (Cæsar's) love should not humour me, should not take hold of my affection, so as to make me forget my principles'—*Je l'aime*. This interpretation implies that Cæsar humours Brutus in such a way as to make him neglect his duty to his country. But the whole drift of the play is opposed to such a conception of the character of Brutus. He is the last man in the world 'to forget principles'—as Cassius knew.

319—323 This trick of deceiving Brutus illustrates well the vast difference between the two men, and the inferiority of Cæsar.

320 *In several hands*, in different handwritings.

322 *writings*, i.e. the "bills" mentioned by Plutarch, who, however, speaks of them as being placed in the Prætor's chair (Brutus was *Prætor Urbanus*) or on the statue of his ancestor, Junius Brutus. See Extracts 9, 10 *all les lettres*, all pointing to, cf. III. 2. 63.

323 *Rome*, see II. 1. 45—58 *obscurely*, indirectly, in hints.

325. *seal him*, the reflexive use of *him*, *her*, *me*, *them* etc. = *himself*, *herself* etc. is common in Elizabethan writers, cf. I. 3. 47, 156.

325, 326 A rhymed couplet at the close gives a sense of finish to a long scene, and rounds it off effectively. Cf. the last lines of the play. After Shakespeare abandoned the ordinary use of rhyme, he still clung to these couplets, perhaps because, apart from the pleasure of the sound, they served to let the audience know that the scene was over. In an Elizabethan playhouse there was not any curtain to fall.

1. *brought*, accompanied

3. *sway*, equilibrium, balance; or perhaps 'government, settled order,' from *sway*, 'rule'

4 The compound "*unfirm*" conveys the literal sense 'not firm,' whereas "*infirm*" (which Shakespeare also uses) implies 'weak' in the figurative sense.

5 *scolding*; cf. 'chide' used of loud sound, e.g. in *As You Like It*, II. 1. 7, "And churlish *chiding* of the winter's wind"

6. *ru'd*, cleft; see G.

13 *incenses*, provokes. *destruction*, scan the termination *-ion* as one foot; see I 2 301, note.

14. *more wonderful*, i.e. than usual; 'anything so very wonderful'

18. *not sensible of*, not feeling. Milton in *Paradise Lost*, II 278, uses "the *sensible* of pain" = 'the sense' (an adjective for a noun)

20 *Against*, over against, near *a lion*, see 75.

21 *glar'd*, in the Folios *glaz'd*, perhaps the printer mixed up *gazed* and *glared*. Most editors adopt the correction

22, 23 *annoying*, molesting; cf II 1 160 and see G
drawn upon a heap, crowded all together.

26. *the bird of night*, the owl, whose cry was proverbially an evil omen; cf *Lucrece*, 165, "owls' death-boding cries" Lady Macbeth heard the owl "shriek" and "scream" (II. 2. 3 16) while Macbeth was murdering Duncan. Roughly, the brown owl "hoots," and the white owl "screeches"; but "the white owl will also 'hoot' at times." Shakespeare was country-bred

31, 32 *portentous things unto*, i.e. things ominous to; for the inverted order of the words, cf 43 *climate*, land; see G.

34 Scan *construe after their fashion*, in their own personal way

35 *clean from*, quite differently from. *clean*, see G.

42 We should note how the storm reveals the true Casca, showing that a nature capable of strong emotions and a "quick mettle" (I. 2 300) underlie that "bluntness" which deceived Brutus; and how the shrewd Cassius sees that Casca's excitement makes it a favourable moment for 'sounding' him as to the conspiracy.

47 *Submitting*, exposing myself to *perilous*, scan like *parlous*

48 *unbraced*, with dress ungirt, see II. 1. 262.

49 *thunder-stone*, thunder-bolt; called *brontia* by the Romans. Cf *Cymbeline*, IV. 2 270, 271, "Fear no more the lightning-flash, Nor the all-dreaded thunder-stone."

50 *cross*, darting zig-zag, forked lightning; cf *Lear*, IV. 7. 35

54 *the part of*, the duty of—'men ought.'

57—59 Really he knows the character of Casca (cf 1 2 301), but here it suits his purpose to dissemble

58 *a Roman*, cf Casca's words, 41.

60 *cast yourself in wonder*, i.e. into. an expression like 'he threw himself into a passion.' Some editors read *case*='ercase, clothe yourself in', cf *Much Ado About Nothing*, IV. 1. 146, "attired in wonder" It would suit the metaphor in "*put on fear*"

61. *To see*, cf 1 1 51, note.

63, 64. Understand verbs, e.g. 'there are' in 63 and 'act' in 64 *from quality and kind*, contrary to their natural character For *from*='differently from' cf 35 and II 1 196

65 'Why old men act like fools and children show prudent foresight.' The 1st Folio has "Old men, Fooles, and Children" Some connection seems necessary, I have followed the 'Globe' edition For *fool*, cf *Richard II.* v 5 60, "while I stand fooling here."

66 *their ordinance*, that which they were ordained to be.

71. *unto*, pointing to; almost='of' *extraordinary state*, an unusual, extraordinary state of things.

75 Craik explains—"roars in the Capitol as doth the lion." But surely the rhythm shows that "in the Capitol" qualifies "lion", cf also line 20 It has been suggested that Shakespeare may have supposed (of course wrongly) that lions were kept in the Capitol as they were in the Tower of London.

76. *than we* A common Elizabethan use of *than* as prep., especially with the relative; cf Milton's "Beelzebub than whom" (*P. L.* II. 299), and his Sonnet to Vane So used colloquially now

77. *prodigious grown*, become portentous.

81. *throws*, muscles and sinews, i.e. 'bodily strength.'

82 *uce the while* 'alas for our times! *a while*, see G

84 *joke*, servile state. *sufferance*, sufferings, cf II. 1 115 It also has the sense 'endurance, toleration of,' as perhaps in Shylock's words, "For sufferance is the badge of all our tribe" (*The Merchant of Venice*, I 3. 111)

85—88 Cesar was on the point of starting for his campaign against the Parthians, whose defeat of Crassus, B.C. 53 had never been avenged According to Plutarch, it was alleged that the Sibylline Books contained a prophecy that the Parthians would only be conquered by a king, hence the proposal, which the Senate was ready to accept, that Cesar should assume royal authority over the boundaries of Italy.

87. *shall wear*, i.e. is to.

91. *therein*, i.e. in man's power to take away his own life. Hamlet says (i. 2. 131, 132) of suicide.

"O that the Everlasting had not fix'd

His canon [i.e. law] 'gainst self-slaughter!"

95. *Can be retentive to*, can confine

97. *dismiss*, free

98. *If I know*; implying 'as surely as I know.'

101, 102. There is probably a quibbling allusion to the phrase 'to cancel a bond,' i.e. annul a document; cf. *Richard III.* iv. 4. 77, "Cancel his bond of life, dear God, I pray"

108—111. 'At present Rome and we Romans are made to serve but one purpose, viz. the personal glorification of Cæsar.'

108, 109. *trash offal*, 'rubbish, refuse'; see each in G

114. 'I shall have to answer (pay) for my words' *arm'd*, i.e. with the power alluded to in line 97, viz. of taking his own life.

115. *indifferent*, of no importance; cf. Lat. *differt*, 'it is important'

117. *steering*, grinning, see G. *Hold*, an interjection, 'there!'

118. *factious*, active; commonly used in a bad sense, 'too active,' 'rebellious' *griefs*, grievances.

120. *who*, the man who. *There*, claspings Casca's hand

122. *Some*, viz. Brutus and Cinna (cf. 135, 136), and those mentioned in 148, 149.

123. *undergo*, undertake.

124. *honourable-dangerous*. Compound adjectives, in which the first adjective qualifies the second adverbially, are not uncommon in Shakespeare: cf. 'bloody-fiery,' 130, 'daring-hardy' in *Richard II.* i. 3. 43; 'childish-foolish' in *Richard III.* i. 3. 142.

125. *by this*, i.e. time .. 'by now.'

126. *Pompey's porch*, i.e. the *Portico* of "Pompey's theatre" (152). Both *porch* (through the French) and *portico* come from Lat. *porticus* 'a gallery,' but now *porch* has the limited sense 'vestibule, entrance.'

128. *complexion*, general appearance; a word of wider scope than now *element*, sky, heaven, see G

129. The 1st Folio has "Is Fauors, like the Worke" etc.: for which Johnson proposed the correction "In favour's like" = in appearance is like (see *favour* in G.) Most editors adopt this, while some prefer "Is fev'rous like"; cf. *Macbeth*, ii. 3. 66

131. *stand close*, do not shew yourself, keep concealed.

132 *Cinna*, L. Cornelius Cinna, son of the great Cinna (who was supreme at Rome during the absence of Sulla in the East, 87-84 B.C.) Cinna did not take an active part in the conspiracy, though Plutarch represents him as doing so, but afterwards spoke publicly in praise of it. His sister Cornelia was Cæsar's first wife, and he owed his Prætorship in this year 44 to Cæsar.

134. *Metellus Cimber*, so Plutarch in the *Life of Cæsar*, but his real name was *Lucius Tullius Cimber*. Like several of his comrades (see 148, note), he was indebted to Cæsar, who had nominated him governor of Bithynia, whither he retired after the murder. But he resented the exile of his brother (III. 1. 49—51).

135 *incorporate*, united, joined, a past participle; see G.

137 *I am glad or't*, either that he has found Crassus and so will not have to search for him any more on so "fearful a night", or that Casca has joined the conspiracy.

138 *There's two*. A singular verb *freecuz*g a plural subject is common in Shakespeare, especially with the phrase 'There is'. Cf. *Cymbeline*, IV. 2. 371, "*There is no more such master*." Coming first, before the plural subject has been mentioned, the singular verb appears less unnatural. Cf. 148 and III. 2. 29, "*There is tears*".

have seen, i.e. *who have*, note the frequent omission of the relative after '*there is*', '*there are*' etc., see II. 2. 14, 16, III. 1. 65, III. 2. 231, 232. It is an illustration of "Elizabethan brevity" (see p. 100).

140, 141 They all feel that the cooperation of Brutus is necessary to their plot, because he is beloved and respected by the people (137)—known to be a man of noble, disinterested character and lofty patriotism. See Extract II from Plutarch.

142 *take this paper*, see Extracts 9, 10 from Plutarch.

144 i.e. where only Brutus may find it, see I. 2. 322, note.

145 *at his undress*, cf. I. 2. 320.

146 *old Brutus*, see I. 2. 159, note.

148 *Decius*, a mistake for *Decimus*, Shakespeare copied the error (a misprint) from the *Life of Julius Cæsar* in North's *Plutarch*, in the *Life of Octavius* the name is printed correctly. Decimus Brutus, allied with Cæsar in Gaul, and had recently been appointed by him to the great post of governor of Cisalpine Gaul. Moreover, "Cæsar put great confidence [in him], that in his last will and testament he had appointed him to be his next heir," i.e. next after Octavius (North's *Plutarch*, p. 98). He showed his gratitude by decoying his friend and partner into the senate (II. 2. 58—107).

Trebonius ; Caus *Trebonius* ; he had been one of Cæsar's legates in Gaul, and, like *Decimus*, was under great personal obligations to him

152. *Pompey's theatre*, in the *Campus Martius* ; the first theatre in Rome built of stone ; opened B C 55 ; held 40,000 people, an imitation of the theatre at Mitylene ; considerable remains of it exist.

"Outside the theatre was a very large and magnificent building supported by several parallel ranges of columns, forming a great *Porticus* or court, with an open area in the centre, planted with avenues of sycamore trees and decorated with fountains and rows of statues in marble and gilt bronze. This *Porticus Pompeii* was also known as the *Hecato-stylon* or 'Hall of the hundred columns'" (J. H. Middleton, *The Remains of Ancient Rome*, II. 67, 68).

154, 155. *Three parts is* ; a singular verb because the subject, implying 'amount,' may be regarded as singular in sense, though not in form. Thus we might say colloquially 'three-fourths is a big majority.'

156. *him*, reflexive = 'himself' ; see I. 2. 325, note

159 *countenance*, approval *alchemy*, the art of changing base metals into gold ; see G , and cf. Sonnet 33, "Gilding pale streams with heavenly alchemy" (said of the sunlight)

162. *conceited*, judged, estimated, see G.

ACT II.

Scene 1.

Details suggested by Plutarch. 1. No oath of secrecy taken by the conspirators 2. Their decision not to include Cicerò. 3. The mistake of Brutus in sparing Antony 4 The scene between Brutus and Portia (note especially her speeches 280—287, 292—297 as illustrations of Shakespeare's way of using the very words of North's translation also Portia's allusion to her wound) 5 The interview with Ligarius.

Brutus's Orchard, i e garden *orchard*, see G.

1, 5 *what when* ; used in exclamations through some ellipse, e g 'what is the matter?', 'when are you coming?'

10 *It must be* Continuing the train of his thoughts before he comes on the stage *It*, the preventing Cæsar from becoming king

11. *I know no personal cause.* On the contrary, Brutus had every reason to be grateful to Cæsar, who had shown him much affection and favour. Herein his position was different from that of Cassius, Metellus Cimber, and Ligarius, each of whom had some "personal cause" for hating the Dictator.

12 *the general, i.e. cause.* Some take *the general* = 'the people,' as in *Hamlet*, II 2 457, "'twas captive to the general' For the sentiment, cf. "the general good," I 2 85, "the general wrong of Rome," III 1 170; "a general honest thought common good to all," V 5 71, 72. In these variations on the same theme—occurring, as we see, at the beginning, the middle, and the end of the play—lies the one, comprehensive, motive of the action of Brutus

12—34 *He would be crown'd* The point of this speech seems to me to lie in the fact that it expresses the extreme, almost poignant, horror which Brutus feels for kingship and the mere name 'king,' a horror born of the old Roman hatred of 'rex' and all its associations, and increased in his case by family tradition. Practically Cæsar was king already—could it really make much difference to Rome to be assumed the name when he possessed the reality? He had wielded immense power for years, and was then a man of fifty—would the assumption of royalty be likely to make any change in his character? Brutus says 'yes'—if Cæsar were made 'king,' all the evil in him would be developed, so that Rome would find herself in the hands of a tyrant without "remorse." Brutus speaks as if the bare fact of 'crowning,' Cæsar would "change his nature" (13), a change fraught with "danger" (17) to Rome. Here, as ever, "Rome" is his first consideration.

13 Cf. *Hamlet*, III 1 36, "To be or not to be—that is the question" = 'the doubtful point'

15 *craves*, requires, necessitates. *It* = 'yes, even so'

16 *sting*, carrying on the metaphor of the 'poison' (14)

19. *revolve*, kindly feeling for others, consideration—cf. *Merchant of Venice*, IV 1 20, 'Thou hast shown mercy and revolved'—means that the evil side of greatness is seen when a man is carried away by ambition as to lose all scruples and become quite unconscious of the rights and feelings of other men. This, however, has not been the case with Cæsar—his pretensions ('ambitions'), even if they have always been under the restraint of nobility

21. *a common proof*, a thing often proved by experience, a matter of frequent experience; cf. *Twelfth Night*, III. 1. 135, 136,

"'tis a vulgar proof,

That very oft we pity enemies"

22 i.e. a young ambitious man will often affect humility as a means of rising in the world

ambition, the charge that he afterwards brings against Cæsar,
III 2 29—"as he was ambitious, I slew him"

24 *round*, step of the ladder, rung

26. *Looks in the clouds*; cf. "high-sighted tyranny," 118.

base, implying both 'low' in the literal sense (F. *bas*) and 'humble, mean' *degrees*, see G.

28 *prevent*, anticipate, forestall, him; see G

28, 29 'Our motive will not seem excusable by reason of what he now is,' i.e. Cæsar's *present* state will not justify their assailing him. In Elizabethan writers *quarrel* sometimes means 'cause, motive'; so here 'cause for dissatisfaction with Cæsar, motive for acting against him' *colour*, see G.

30, 31. *fashion it thus*, frame it in this way, put it in this light. *augmented*, if increased, i.e. by kingship *extremities*, immoderate acts, viz of tyranny It is characteristic of an uncompromising theorist that Brutus acts upon a mere supposition; cf. "*Cæsar may*" (27). there is no waiting to see, he at once assumes "would."

32—34 The metaphor in 14—17. *as his kind*, like his species.

37. *This paper*, see 1 2 319, 320, 1. 3 142—145.

40 *ides*, the Folio has *first*, probably the printer did not know what *ides* meant, so merely substituted a word that resembled it a little and made some sense Theobald corrected the error.

44. *exhalations*, meteors, cf. 1 *Henry IV* II 4. 352, "do you see these meteors? do you behold these exhalations?"

51. *piece it out*, complete the sense

53, 54. See 1. 2 159—161 *Tarquín*, i.e. the Proud.

56 *O Rome, I make thee promise* There is something almost personal in his love of Rome; it is an intense patriotism.

57 *the redress* No redress did or could follow the murder of Cæsar because the conspirators, though they might strike him down, were powerless to provide any substitute for his rule, then the only possible system The murder was one of the most aimless and ineffectual deeds recorded in history

59 *fifteen days*, so the 1st Folio; many editors change to *fourteen*.

But the time of the action of this Scene is clearly a little before day-break (cf. 103, 104) of the 15th, and in making such reckonings the Roman usage was to include the current day; Shakespeare may have known this.

64 *imp* or; either 'suggestion, proposal,' i.e. by some one else; or 'impulse, tendency towards,' i.e. of one's own mind

65. *phantasma*, vision

65 Some editors take *genius* to mean 'the mind, the ruling intellectual power,' and explain *the mortal is* 'ruled by'—either (1) 'the earthly passions' or (2) 'the bodily powers' through which the mind works. But it is very doubtful whether *genius* ever bears this sense in Shakespeare; he almost always uses the word in allusion to the old belief that every man is watched over by a guardian spirit who directs his actions—what the Greeks called a *daimon* and the Romans a '*genius*'. I take that to be the meaning here, for certainly he says "*the genius*," and that the phrase occurs in *Titus Andronicus*, IV. 4. 52, where it *means* 'ruling spirit', cf.

"Hark! you are call'd some say the Genius so

Cries 'come' to him that instantly runs 'cic."

I interpret therefore *the Genius* = the ruling spirit external to a man and *the mortal instruments* = his own inward powers; and the whole is in antithesis to the notion 'supernatural' contained in § 11.

67. *the state of Israel*, i.e. the kingdom of Israel, is regarded as a microcosm (Gk. *microcosmos* = little world) or epitome of the state, as of en of the macrocosm or universe.

69 The same of, i.e. as if it were a revolution

70 *your brother Cassius, strictly brother אביא. Cf. 1-1-1*
married Junia, half-sister of Brutus. Cf. 11 2 37-39; 11 3 37

72 more; cf v. 3 101, and see G

73, 74 Elizabethan dress

75 r a), can, the original sense, of the origina Germ ---

76 *for* war, counter force, looks, see 6.

79 free, i.e. from restriction of the

83 'If thou dost walk abroad, with thy sword by thy side, as thou art wont to do, thou shalt be called a man of blood.' Dryden uses *pathos* as a term of reproach in *Epistles*, "Pathos, being Henry's name, is used in place of a comma (not in the Folio) after *pathos* some would read *pathos* for *pathos*." *pathos* some would read *pathos* for *pathos*." *pathos* some would read *pathos* for *pathos*."

84. *Arctia*, in classical mythology the name of a nymph, the daughter of the river-god *Arctus*. In classical mythology the name of a nymph, the daughter of the river-god *Arctus*. In classical mythology the name of a nymph, the daughter of the river-god *Arctus*.

85 *from prevention*, from being forestalled, see *prevent* in G.

86 *upon*, i.e. in intruding upon

91. *But*, who not; often used thus in negative clauses; cf. *The Tempest*, I 2. 209, "*Not* a soul *but* felt a fever," i.e. *who* did *not*.

91—93 Cf. I 2 55—62

101—111. This little conversation is to fill the interval while Brutus and Cassius converse apart, and—still more—to give a certain repose. A pause like this, occupied with the kind of trivial, ordinary talk that belongs to every age, lends indescribable naturalness and reality to the whole story.

104 *fret*, variegate, see G

106. *as*, where; from the notion 'according as'

107. *which*, the quarter of the sun's rising, it must (he adds) be a good way toward the south, since the month is only March *growing on*, verging towards, encroaching on.

108 *weighing*, considering. Several participles are still used thus as prepositions, e.g. 'considering,' 'judging,' 'regarding' The idiom is somewhat colloquial; thus we might say, but not care to write, 'judging by your remarks, it is a nice place.'

110 *high east*, due east.

113. *resolution*, scan the *ion* as one foot *i-ōn*.

114. *No, not an oath* See Extract 12 from Plutarch

if not; he was going to say 'if these are not enough'

the face of men. "Meaning probably the shame and self-reproach with which Romans must now *look each other in the face* under the consciousness of having fallen away from the republican spirit of their forefathers"—*Hudson*, or perhaps the shame which each would feel from the reproachful looks of the world if he were false to their "resolution" and a traitor to the cause.

116 *betimes*, in good time, before we have gone too far

118. *high-sighted*, cf 26

119 *by lottery*, implying that a despot acts by mere whim.

123. *what*, why, cf the same use of Lat *quid*

125 *Than*, i.e. than that (the bond) of. a good illustration of Shakespeare's "brevity" (see p 215)

126, 127 *palter*, 'shirk duty' *engaged*, pledged; cf *gage*, a pledge The unsuspecting character of Brutus, who thinks others as noble-minded as himself, is clearly brought out in this speech

129 *swear*, make to take an oath. *cautelous*, see G.

130 *carrions*, worthless creatures; a term of contempt; see G.

133 *עו*, without blemish, part, cf "שׁוּר" in 132. See *Henry VIII* III. i 37, "I know my life so even" = *עו*, *עו*.

134. *irrespressible* *melle*, ardour that may not be kept down, (see both words in the 'Glossary')

135 *To that*, by thinking; a gerund *of* *it*, *of* *the* *fact*

136, 137 Cf III: 40, "bears such rebel blood" = 0-5, 136.

138 *several, separate*

144 *His silver hairs*, Cicero was then 63 years o'd There is a quibble on "silver," "purchase," and "buy"

145 *opinion*, i.e. public opinion, 'reputation' See n. 144

148 *Our 3 w's* Brutus was in his 42nd year

150 break with *h* m, impart our plans to him

151, 152 Plutarch gives other reasons why Cicero was not invited to join in the conspiracy - see Extract 13. Shal espeare describes Cicero quite correctly, he was an egotistical man with an exaggerated opinion of his services to the state, he was also most unattractive, never following any policy consistently to the end.

155 w'll urg'd, a wile suggestion !

156 *Mark Antony*. See Extract 14 from *Plutarch*. Cassius judges Antony, no less than Caesar (1: 301-304), to be a danger. He sees Antony a likely source of danger, just as he sees the error of permitting Antony to address the citizens (III 1: 221-223). Afterwards (1: 146-47) he cannot resist the temptation to turn round upon Brutus and reproach him. Cassius is to the one party what Antony is to the other—the practical man of shrewd judgment.

158 601 'inter, plotter 160 601 1, farm, c' 1 : 32

164 word, of "but not wrathfully," 173 my name in

169 To "come by," i. e. get at, reach, "Cassius," etc., "the conspirators are not able to do. They 'smile down the man Julius' but they cannot kill 'Cassius.' The 'spirit of Cassius,' or (in modern phrase) of Cassianism, survives and the latter half of the play is the exhibition of its complete triumph."—*Id.*

173, 174 Contrast what does happen (III: 179) "for" Malone notes that the metaphor of her jaw is used by Flaubert (Excerpt 23, line 25) in describing Cyprien's death. See III: 174-176

175-177 Cf. *Richard II* where Bolingbroke tells his followers that he has murdered Richard after having urged him to do the deed (I.iv.1-3, Scenes 4 and 5). Cf. also John's conduct towards William in *Henry IV, Part 2*. Elizabeth has been credited with a copy to give the same plot in regard to Mary Queen of Scots.

176 The "servants" of the heart are the bodily powers—"the mortal instruments," 66—which execute its wishes

177. 178 i.e. make it seem necessary, not due to malice

180. *purgers*, men who have rid the land of evil (viz. of Cæsar).

182 *he can do no more than Cæsar's arm*, i.e. because Antony is "but a *limb* of Cæsar"; yet it is precisely Cæsar's death that does make him formidable Brutus's depreciation of Antony, the very man destined (as the audience know) to crush the conspirators and avenge Cæsar, illustrates the "irony" of tragedy.

187. *take thought*, give way to melancholy.

188, 189 *much*, i.e. to expect of him *sports*; cf. I. 2 204, note

190 *no fear*, no cause of fear—"nothing to be feared from him."

192. The Romans had no striking clocks; only dials and devices for marking time such as *clepsydræ*, water-clocks See p. xxxi.

"Observe how strongly Shakspeare marks the passage of time up to the moment of Cæsar's death; night, dawn (101), eight o'clock (213), nine o'clock (II. 4 23), that our suspense may be heightened, and our interest kept upon the strain"—*Dowden*.

196. *from*, differently from. *main*; "fixed, predominant."

197 *fantasy*; see G. *ceremonies*, signs, portents; cf. II 2 13

198 *apparent*, clear, manifest, see G.

199 *this night*, cf. the description of it in I. 3 and II. 2.

203 *I can o'ersway him*. Cf. the next Scene where Decius does 'o'ersway' Cæsar, prevailing upon him to go to the Capitol. There is an interesting allusion to the event in Bacon's *Essay "Of Friendship"*

204, 205 "*Unicorns* are said to have been taken by one who, running behind a tree, eluded the violent push the animal was making at him, so that his horn spent its force on the trunk and stuck fast, detaining the beast till he was despatched by the hunter. . *Bears* are reported to have been surprised by means of a *murrow*, which they would gaze on, affording their pursuers an opportunity of taking surer aim *Elephants* were seduced into pitfalls, lightly covered with hurdles and turf, on which a proper bait to tempt them was exposed"—*Steevens*.

The belief with reference to unicorns is referred to again in *Timon of Athens*, IV. 3. 339, and illustrated by the *Faerie Queene*, II. 5. 10

205, 206. *glasses*, cf. I. 2. 68, 267, note. *toils*, snares; see G

210. 'I can humour his natural inclination,' i.e. play upon his weakness for flattery Cf. *Hamlet*, III 2. 401, "They fool me to the top of my bent."

213 *the eighth hour* i.e. according to modern time; the "eighth hour" in the Roman reckoning would be about 1 p.m. The Senate usually met in the early morning *the uttermost*, the latest time.

215 *Ligarius* His *fraternal* was *Caesar*, not *Caesar*. In the *Life* of Marcus Brutus, Plutarch calls him *Caesar*. *Ligarius* in the *Life* of Octavius. Ligarius had taken Pompey's side against Caesar, and after the battle of Pharsalia was banished from Italy. Cicero's oration on his behalf, *pro Ligario* moved Caesar to pardon him, and has helped to perpetuate his name. Ligarius perishes in the 'proscriptions' (iv. 1) that followed Caesar's death.

doth bear Caesar's sword, cf. 1. 2. 317. Plutarch mentions the boldness of Ligarius. Caesar himself apparently was conscious of it (1. 2. 111—113), see also the warning paper of Artedonius (11. 3).

218 *by fire*, by his house; cf. "to you," to your house 1. 2. 309.

219 *reasons*, i.e. for loving me well.

220 *I'll fast for him*. We see later what great influence over him Brutus has; cf. 312—334.

225 *fasten* wear openly and so disclose, cf. 1. 3. 60, "put on fear."

226 *bear it*, behave, the *it* is a cognate accusative referring to the action of the verb, i.e. bear the bearing=manner, behaviour. Cf. 'revel it,' i.e. the revel, 'fight it out,' i.e. the fight. The implied object is generally indicated thus by the sense of the verb.

227. *formal courtesy*, ordinary composure of manner.

229—233. Cf. his similar kindness towards Lucius in 1. 3. 220—272. Such points show us the "gentle" (1. 3. 23), sensitive spirit of Brutus, a spirit that ill fits him to play the part of conspirator.

230 *dew*, in the figurative sense 'refreshment'; cf. "enjoy the golden dew of sleep," *Richard III.* iv. 1. 84; "the time's dew of sleep," *Paradise Lost*, iv. 614.

Heavy heavy, literally 'heavy with honours,' i.e. very great.

231. *figures fantastic*, idle fancies and imaginations.

For so, the double negative expresses emphasis, cf. 237.

Enter Portia. See Extract 15 from Plutarch. Cf. the scene where Hotspur and his wife in 1 *Henry IV.* II. 3. 40—120.

236 *confer*, health, constitution, in 244 "better than," i.e. position.

238 *steal*, Shakespeare once elsewhere (1. 1. 11. 3. 71) uses this form, the past tense, as a past participle. Cf. 1. 1. 11. 3. 71—IV. 719.

240 *array*, i.e. file's; an array of grief (see 23. 1, cf. *The Tempest*, 1. 2. 234 "His army with a sick look").

245 *yet still*.

246 *beckons*, warns. In *Hamlet* 1. 4. 25 "I beckon you" i.e. beckons to me the queen's love and duty. Cf. *Hamlet* 1. 4. 25.

250 *an effect of humour*, due to mere caprice.

251. *i e* to which every man is liable now and then. *his*, see G.

253 *shape*, form; or 'appearance'

255. *Dear my lord*, the pronoun is often transposed thus (perhaps to give emphasis to it) in short phrases of address, cf. *The Merry Wives of Windsor*, I 3 13, "Do so, good *mine* host."

259 *come by*, acquire, get, cf 169

261 *physical*, healthy; see G

262. *unbraced*; cf. I 3 48 *humours*, damp airs.

265 *contagion* Cf. *King John*, v. 4. 33, "*night*, whose black contagious breath" etc.; the notion is 'poisonous, full of pestilence.'

266 *rheumy*, moist, see G. *unpurged*, *i e* by the sun.

268 *sick offence*, harm of sickness; see I 2 10, note.

269 *virtue*, privilege, cf the phrase 'in virtue of'

271. *charm*, conjure; see G

274 *your half* So Adam addresses Eve, "Best image of myself, and dearer half," *Paradise Lost*, v. 95 Horace calls Vergil *animæ dimidium meæ*—*Odes*, I. 3. 8. 275 *heavy*, *i e* of heart.

281 *Is it excepted?* is this reservation made that?

283 *in sort or limitation*, in a limited degree.

285 *in the suburbs of*, on the outskirts of; probably an allusion to the ill repute of the London suburbs then. A similar hint of London is the reference in *Coriolanus*, I. 10 31, to "the city mills" at Rome

289, 290 The true, scientific theory of the circulation of the blood is of course associated with the name of William Harvey, who first taught it in 1619, but the fact of there being some circulation had been known long previously, though not properly understood. Cf. Gray's reference, *The Bard*, 41, "Dear, as the ruddy drops that warm my heart."

293 *to wife*, a common idiom in which *to*= 'equivalent to,' 'for.' Cf. the *Prayer-Book*, "I take thee to my wedded wife."

307. *construe*, explain.

308. *All the charactery of*, all that is written on; see G.

311. *Caius Ligarius*. See Extract 16 from Plutarch

313 *vouchsafe*, accept; see G.

315. *To wear a kerchief*, an Elizabethan custom in illness; the phrase has a very Elizabethan ring. Cf. Giles Fletcher, *Christ's Victorie in Heaven* (1610), 12, "Pale Sickness with his kercher'd head upwound." *kerchief*, see G

322 Cf *A Midsummer-Night's Dream*, I. 1. 99, "I am, my lord, as well deriv'd as he," *i e* as well born

323, 324. *conjur'd . . .* Cf. 1. 2. 146, 147. *now* *had* denoted
 326 *to do*; the gerund; cf. phrases like 'a house *to let*,' 'water *to drink*.' This was the old idiom, cf. Chaucer, *Seint Nuns Tale*, 437,
 "'Your might,' quod she, 'ful litel is *to drede*,'" i.e. your might, as she
 said, is little to be feared.

327 *whole*; akin to *sale*

328 Perhaps he suspects that "the piece of work" is against Caesar

331. *to whom* By the ellipse Brutus purposely leaves Ligarius in
 doubt whether to *him*, or to *them*, 'to whom' is meant: the latter
 would be untrue, while the former would show at once that Caesar was
 meant.

333, 334 *it sufficeth that Brutus leads me* Brutus had good
 reason to say of Ligarius "I'll fashion him" (220).

Scene 2

Details based on Plutarch 1. Calpurnia's dream and the omens
 generally. 2. The interview between Caesar and Decius (For some
 minor points see the notes on 30, 31, 32, 39, 40)

Caesar's house This was the official residence, *Domus Publica*, of
 the *Prætor Maximus* (an office then held by Caesar), near the *Curia*
in his nightgown, i.e. dressing gown

2, 3 See Extract 17 from Plutarch

5, 6 *priests*, i.e. the "augurers" *eximii*, immolate as
sacrifice = *Lat. sacra facere*, *Gk. lepa*, *offer* *sacra*, see G

He sends to consult the augurers (another example of 'supposition',
 11. 1. 196), yet will not wait for their answer (10—12)

12 *are*, vivid present, as though the scene were present before them

13 *stood on*, paid attention to, thought much of; cf. 11. 1. 197
ceremonies, omens; as in 11. 1. 197 Cf. *Don't let me see a sign of ill*
 until that time was never given to any fear (11. 1. 197)

16 *recruits*, i.e. new recruits, see 1. 3. 128 *recruits*

18—24 Cf. the parallel passage in *Plutarch*, 1. 1. 113—118

"In the most high and palmy time of Rome,

A little ere the mightiest Julius fell

The graves stood tenantless and the shrouds were

Did squeak and gibber in the Roman streets

As stars with trains of fire and dews of blood,

Disasters in the sun"

19, 20 Milton probably had these lines in mind when he wrote *Paradise Lost*, II. 533—538

20 *right*, true, regular

22. *hurtted*, clashed; see G

24. The classical poets assign a shrill piping voice to the 'ghosts' or souls of the dead Cf. Homer, *Odyssey* XXIV 5 *et seq*, where the souls of Penelope's suitors are described as "gibbering (*τρίγυραι*) like bats"; and Vergil, *Æneid* VI. 492, 493.

25. *use*, custom, precedent.

29 *Are to*, are meant for.

30, 31. Plutarch mentions "the great comet, which seven nights together was seen very bright *after* Cæsar's death" (p. 103) The appearance of a comet was traditionally held an evil omen, it "betokeneth," says an old writer, Batman (1582), "changing of kings, and is a token of pestilence or of war."

32, 33. Alluding to a famous remark of Cæsar made not long before his murder—that "It was better to die once, than always to be afraid of death." Cæsar's friends wished him to have a body-guard for his safety: in refusing he spoke those words (which Plutarch records).

39, 40 Speaking of the omens, Plutarch says: "Cæsar self [i. e. Cæsar himself] doing sacrifice unto the gods, found that one of the beasts which was sacrificed had no heart and that was a strange thing in nature, how a beast could live without a heart." Shakespeare makes this happen to the augurers, not to Cæsar, as the act of sacrificing could scarcely be represented on the stage.

42. *without a heart*; and so a coward, the heart being regarded as the seat of courage.

44. *Danger*; personified.

46 *We are*; in the 1st Folio *We heare*; a sure correction (Upton's)

56 *for thy humour*, to please your caprice.

Enter Decius. See Extract 18 from Plutarch; cf. II 1 211.

67. *afear'd*, see G. *graybeards*; a contemptuous term for the Senate. Many of the Senators were Cæsar's own nominees and men of plebeian rank, whose appointment gave such offence to the patricians that derisive placards were set up about the city asking people not to show the new Senators the way to the Senate-house See again III 1. 32, note.

76. *to-night*, last night. *statuē*. The 1st Folio has *statue*; some modern editors print *statua*, that being a common Elizabethan form which gives us the required trisyllable; so again in III 2. 192 The

change does not seem to me necessary, as we can scan *stout* (3 syllables)

80 *aptly* for, interpret as.

88, 89 All he means apparently is that men will dye ('tincture') their handkerchiefs (cf III. 2. 138) in the blood of Cæsar, and keep them as memorials ('relics') and badges of honour ('cognizance'). Steevens writes—"At the execution of several of our ancient nobles, martyrs etc., we are told that handkerchiefs were tinged with their blood, and preserved as affectionate or salutary memorials of the deceased."

89 *cognizance*, badge; see G. It will be a kind of distinction to possess a handkerchief stained with Cæsar's blood.

91. *well extorqued*. Yet his interpretation had not explained away what really constituted the evil omen of the dream, viz. the pouring forth of Cæsar's blood.

93, 94. See Extract 18 from Plutarch, and observe how closely Shakespeare follows North's translation. See I. 3. 85—88, note.

96, 97 *a mock apt to be render'd*, a mocking re-portion likely to be made. 'Render' gives the notion 'in reply.'

102, 103 i.e. my deep devotion to your interests and welfare.

104 *liable*, subject. 'Reason' bids him not speak so freely to Cæsar for fear of giving offence, but 'love' forces him to be outspoken.

108 Shakespeare seems to use 'Publius' as being a common Roman *fraternal*. A 'Publius' is mentioned in III. 1. 85—91 (as being an old man), and one of the victims of the 'proscriptions' in a 'Publius,' IV. 1. 4 (a young man, as he is Antony's nephew).

111—113 *Ligarius*. See II. 1. 215 (note) and 310—316.

114 *eight*, the hour appointed by the conspirators (II. 1. 215).

116 *Artery*, *that vessels*, see I. 2. 204, note, II. 1. 185—186.

118 *Bid them*, i.e. his train who are to execute his orders. Cf. I. 2.

119 *to be thus used for*, i.e. to keep the Senate under.

121 Scan *hour's* as two syllables. See III. 1. 171, note.

124, 125 As a matter of fact, Trebonius was not near Cæsar when the murder took place, see III. 1. 25, 26, note.

128. *like*, an echo of Cæsar's words "I like the like." The meaning is—"To be like a thing is not always to be that which it seems." Good persons and things are not always what they seem.

129 *garnish*, garnish, see G.

Scene 3

Artemidorus. See Extract 19 from Plutarch, which shows how it was that Artemidorus knew so much about the conspirators. Observe the use of *prose* (as often in Shak.) for letters, documents etc.

7, 8. *beest*, see G *security*, carelessness, over-confidence; see G *gives way to*, gives opportunity to—makes the path easier for

10. *lover*, friend, well-wisher, cf. III. 2. 13, "Romans, countrymen, and lovers!"

14 *Out of the teeth of*, beyond the power of. *emulation*, envy, see G.

16 *contrive*, plot; cf. *contriver*, II. 1. 158.

Scene 4

Compare Extract 20 from Plutarch. The Scene shows that Brutus fulfilled his promise of telling Portia about the conspiracy. Such side-scenes as this give us the impressions of those who are watching the course of events from a little distance, and we seem to join them as spectators: here, for instance, we cannot help feeling something of Portia's anxiety as she waits for news and suddenly thinks that she hears a sound from the direction of the Capitol. Compare the Scene (III 4) in *Richard II.*, where the Gardener and Servants talk about the unhappy state of England; as we hear their comments on contemporary events, those events appear much nearer to us and more vivid; we slip insensibly into the feelings of an onlooker.

2. *thee*; speaking as a mistress to her servant she uses *thou* throughout; so to the Soothsayer, her social inferior (21—31), while he replies by the respectful *you* (33).

6. *constancy*, firmness, self-control; cf. III. 1. 22.

9 *keep counsel*, i.e. a secret.

15 *what suitors press to him* Cf the first Scene of the next Act. She has heard from Brutus how they propose to carry out their plot *suitors*, i.e. people with petitions to present to Cæsar as chief magistrate.

18. *rumour*, in the literal sense 'confused noise' (Lat *rumor*); cf. *King John*, v. 4. 45, "the noise and rumour of the field" (i.e. of battle)

20. *Sooth*, in truth; see G.

25. *not yet*, Cæsar was late in leaving his house (II. 1. 119).

35. *prætors*. Plutarch states that many of the conspirators were prætors (North, p 116)

37. *more void*, less 'narrow' (cf. 33).

39 *Ay me*, O.F. *aymz*, 'alas for me!'; cf. Gk. *οἶμοι*.

42 *Brutus hath a suit* "These words Portia addresses to Lucius, to deceive him, by assigning a false cause for her present perturbation"—*Malone* Lucius will think that the "suit" is the "enterprise" referred to in 41.

Portia does not appear again, Shakespeare purposely lets us see her but seldom otherwise an interest alien from the main action of the play might have grown too prominent—*Dowden* So in *Coriolanus* Valeria and Virgilia (attractive figures) are not allowed to obscure Volumnia.

ACT III.

Scene I.

Details based on Plutarch 1 The warnings of the Soothsayer and Artemidorus 2 The conversation of Popilius Lenax with Cassius 3 The suit of Metellus Cimber. 4 The account of the murder and confusion that followed 5 The mistake of Brutus in allowing Antony to "speak in the order of Caesar's funeral." 6 The entry of the conspirators with blood stained swords into the "market place"

That the events of this Scene take place in "the Capitol" is indicated clearly by line 12 and by several passages in the preceding Act—e.g. II. 1. 201, 211, II. 4. 11, 24 There is no stage direction in the Folio as to the locality On the historical scene of Caesar's murder see *Appendix*, p. 195.

Apparently Shakespeare understood "Capitol" to mean the citadel of ancient Rome, and thought that it was the regular meeting place of the Senate (cf *Coriolanus*, II. 1. 92, II. 2). But strictly the Capitol was the great temple of Jupiter situated on the southern peak of the hill named *Mons Capetivus* after the temple, while the temple, on the northern peak of this hill, was known as the *Atrium* Moreover no special building was devoted to the meetings of the Senate, nor was the Capitol used for this purpose. The Senate's most frequent place of assembly was the *Curia Hostilia* near the Forum.

1—10 See Extracts 19, 21 from Plutarch; cf I. 2. 11—14

3 *Suit*, paper written on.

7, 8 *Let's see*, concerns some, alluded to. This is one of the few utterances in the play that seem worthy of the great dramatist. It is not suggested by anything in Plutarch's account of the conspiracy.

10 *Suit* see 6.

Cæsar goes up, cf the allusions in *Cymbeline*, I. 6 105, 106 to
"the stairs

That mount the Capitol."

13. *Popilius*, see Extract 22 from Plutarch. How vivid
pression of anxious suspense the incident (13—24) conveys

18. *makes to*, goes toward; implying haste Cf. v. 3 28

19. *sudden*, quick; cf. *Richard III* I. 3. 346, "But, sirs, be
in the execution." *prevention*, being forestalled; cf. II. 1. 85.

21, 22. Spoken somewhat confusedly (as he is agitated),
sense is that if Cæsar is destined to return alive he, Cassius
not: one or other must perish.

22. *be constant*, control yourself, cf. II. 4. 6.

24. *change*, i.e. countenance.

25, 26 Cf. North's *Plutarch*. "Trebonius drew Antonius
as he came into the house where the Senate sat, and held him
long talk without" (i.e. outside)—p 118.

27. *Metellus Cimber*. See Extract 23 (lines 4, 5) from Plutarch.

28. *presently*, at once; see 142, and cf 'present' in II. 2. 5
prefer, put forward, make; cf. 'to prefer a claim.'

29. *address'd*, ready; see G.

30. *your*, we should expect *his*, but the pronoun is attracted
'you are'; he might have written "*rear your*." *rears*, raises.

32. Again Cæsar shows what little respect he has for "*his* S
putting himself first, cf. II. 2. 67, note.

35. *prevent*, i.e. stop him from kneeling.

36. *couchings*, stoopings; see G.

37, 38. i.e. an ordinary man might be moved by such supplication
and change a rule and previous decision; but not Cæsar.

39. *law of children*; Johnson corrected the reading *lane* of
Folio. 'Laws such as children might make and then change.'

39, 40. *fond to think*, i.e. so foolish as to think.

fond, see G. *bears blood*, cf. II. 1. 136, 137.

43 Cf. *Othello*, I. 1. 45, "a duteous and knee-crooking knave
spaniel-fawning. Cf. Antony's taunt to Brutus and Cassius, v. 1.

42. *spaniel*, a type of fawning submissiveness; cf. *A Midsummer
Dream*, II. 1. 205, "Use me but as your spaniel, spurn me, strike me,

47, 48 See Appendix, p 197.

51. *repeating*, recalling from exile; cf. 54 and see G.

52. *not in flattery*; said in allusion to Cæsar's words in 42,
53. *unfranchisement*, restoration to his rights, i.e. almost

in 54 So in *Richard II.* III 3 114, Bolingbroke (whom Richard had banished) pretends that he only asks for 'enfranchisement'

59 'If I could pray in order to move others, I might myself be moved by prayer' *note*, to make an impression on, 'such the feelings of

60 constant, firm; cf 72, 73. *the northern star*, the pole star; the "ever fixed mark That looks on tempests and is never shaken" (Sonnet 116)

It is fine "irony" of situation that Caesar uses this boastful language when on the very brink of destruction. "the death blows of the conspirators are a tragically ironical retort to such pretensions"—*Eds.*

62, 63 *fellow*, equal *unnumber'd*, innumerable; see G

65 *doth hold*, i.e. *who* doth keep to, retain; see I 3 138, *note*

67. *apprehens* *re*, gifted with *intelligence*, power of apprehending

69 *holds on his rank*, keeps his post, maintains his position

70 *Unshak'd of motion*, not disturbed by any motion, i.e. firm, steady *of=by*; cf "belov'd of Caesar," II 1 156

74 *Olympus*, the mountain in Thessaly on which the deities of Greek mythology were supposed to dwell; proverbial for height (cf I 3. 92) To try to 'lift' Olympus would not be more useless than to try to 'move' Caesar from his resolve! Yet contrast Scene 2 of Act II

75, 76. Cf V. 1. 39—44 *fruitless*, in vain, see G

If it is vain for even the "well beloved" Brutus to kneel, how much more for the others.

76 *Speak, hands, for me* Caesar will not go on juggling with words, like Cinna and Decius. He is the first to strike, thus justifying what Cassius said of him, I. 2 301, 302, *note* that Brutus (Caesar's friend) is the last. See Extract 23 (lines 11—17) from Plutarch.

77. *Et tu, Brute* See *Appendix* x, p. 199

80 *fulcris*, platforms, see *note* on 84 The Latin word for a platform for orators was *tribunal* or *sagittis* (and *sagittum*) Latin *fulcrum* was used more of a stage for actors *Fulcrum*, however, is the word in North's *Plutarch*

82—98 See Extract 24 from Plutarch

83 *antistiter's deus*, cf his speech in the next Scene

84 *Go Brutus* The other conspirators allow the order to pass under his authority, cf 120, Brutus shall lead, see I 3 157—162

In and around the Forum there were several platforms called *tribuna* from which orators spoke. The chief of these platforms was the *Rostra*, cf "the pulpit" i.e. the platform *Rostra* was the name in 229 236 250 It was called the *Rostra* because a *rostrum* (beak) was

of the great Latin war the bronze beaks (*rostra*) of the ships of the Latins which the Romans captured in the battle at Antium were fastened along the front of the platform as a memorial of the victory. Julius Cæsar rebuilt the Rostra just before his death, and it was on this new *Rostra*—a platform about 80 feet in length—that he refused the crown offered by Antony (I. 2) and that afterwards, by the irony of fortune, his bleeding body was shown to the crowd (III. 2).

85. *Publius*, see II. 2. 108, note.

86. *confounded*, utterly overcome. *mutiny*; any insurrection, tumult (not merely of soldiers); cf. III. 2. 127. Akin to F. *émeute*, riot.

91. *Nor* .no; the emphatic negative; cf. II. 1. 231, 237.

92. *lest that*, *that* was often added to conjunctions without affecting the sense; cf. 'though *that*,' 'if *that*,' 'when *that*' (III. 2. 96). There may be an ellipse in such cases, e.g. '*lest it be the case that*.'

94. *abide*, bear the consequences of; see G

95. *But we*; here *but* is a conjunction, and there is an ellipse: 'let no man abide the deed, except that we the doers abide it.' In old English *but* = 'except' was a preposition, followed by the dative: cf. the colloquial use now, e.g. 'no one went but *me*.' In literary English we prefer 'no one but *I*': that is to say, in writing we treat *but* as a conjunction, as Shakespeare did—not as a preposition. From A.S. *be*, by + *stan*, outside; 'outside of' implies 'excepted from.'

96. *amaz'd*; a stronger word than *amazed*; 'confounded by.'

98. *doomsday*; see G.

98—100. It is characteristic of Brutus that he should be perfectly calm and begin to philosophise instead of *doing* something practical

100. *stand upon*, trouble about, think so much of; cf. II. 2. 13

105—121. See Extract 25 from Plutarch.

107. *swords*. In North's *Plutarch* the weapons of the conspirators are variously described as "swords and *daggers*"; cf. III. 2. 178, "Cassius' dagger." No doubt, each used a dagger (*pugio*) such as could be concealed under the *toga*, not a sword which would have been detected at once. Chaucer, *Monkes Tale*, 716 (see p. 196, where the stanza is quoted) and several of our old writers say that Cæsar was slain with "bodkins," and "bodkin" is the word used for 'dagger' in *Hamlet*, III. 1. 76

114. *in sport*, i.e. on the stage Shakespeare's was not the only play on the subject, see p. xv

115. *ie* stretched out ('along') at the foot of Pompey's statue; see *Appendix*, p. 197 *basin*, the pedestal of the statue Cæsar himself had

caused the statues of Pompey which were thrown down after the battle of Pharsalia to be set up again

117, 118. Especially as the French Revolution was the example of these tyrannicides often quoted. The name 'Brutus' has become a synonym for stern patriotism and love of liberty

121. *most boldest*; cf III 2 187, and see p 202

122. This is the turning point of the play. The fortune of the conspirators, hitherto in the ascendant, now declines, while "Cæsar's spirit" surely and steadily prevails against them

131, 132. 'And be informed why Cæsar deserved to be slain'

136. *Thorough*, see G. *this united state*, this new state of affairs

139. *worse*, less, i.e. than "wise and valiant"; contrast II 1 188.

140. *so*, provided that. *please him*, for the impersonal construction of 'if you please' = 'if it please him' (the dative). On these impersonal constructions see *with him* in the 'Glossary'

141. *be satisfied*, receive a satisfactory explanation; cf III 2 1.

The self-centred Brutus seems to think that others will look at things from his point of view and be satisfied with his "reasons"

144, 145. *a mind that fears fear*, cf II 1 155-161.

145, 146. 'My misgivings often turn out only too true' etc., constantly, ever *falls*, falls out, comes to pass, cf 243. *foretell*, foretell

150. *this*, pointing to the body, cf Gl 22 (do not touch)

152. *let blood*, have his blood shed. *mark*, mark. The whole idea (from surgery) is suggested to Antony by the sight of the bleeding corpse of Cæsar

157. Originally *you* was used for the nominative alone, *you* for the objective cases. Shakespeare does not observe this distinction, but we find it kept in the Bible, cf *John* xv 16, 'I have not chosen you, but I have chosen you' *hear me now*, cf I 2 317, II 1 215

158. *purpled*, for its application (= 'red') to blood see G

159, 160. *Let I shall*. 'If I live, I shall not' etc., etc.

161. *mean*, Shakespeare often loses the sense of *mean*. The Elizabethan usage differs from the modern in respect of a great many words, cf 'behaviours' (I 2 42), 'appetites' (I 2 122), 'humours' (v 3 101), 'hills' (v 3 43). In each instance we should use the proper word, whereas with 'mean' we reverse the case and write 'meanly'

162. *of Cæsar*, not Cæsar, cf "my father" 161.

168. *to answer*, work

170. *the great world*, see II 1 13, note

171. *Play for Rome* = 'of the play of Cæsar'. The play of Cæsar

"fire drives out fire" is referred to more than once by Shakespeare, cf. *Coriolanus*, IV. 7 54, "One fire drives out one fire; one nail, one nail"

Scan the first (but not the second) *fire* as two syllables; when a word occurs twice in a line or in neighbouring lines its scansion is often varied thus. Monosyllables containing diphthongs or broad vowels (e.g. *sleep*, *sweet*, *moon*, *cold*) or with a vowel followed by *r* (e.g. *hour*, *lord*, *hard*) may take the place of a whole foot, since they allow the voice to rest on them. This rule will sometimes explain the apparent want of a syllable, cf. *mark*=2 syllables in III. 1. 18.

173. *leaden*, i.e. not sharp.

173—175. *in strength of malice*. This is the reading of the 1st Folio: it is probably corrupt, but none of the corrections seems to give what Shakespeare really wrote, and in such cases it is best, I think, to keep to the Folio, and recognise that we have lost the true reading. Grant White, believing the Folio to be right, explains "our arms, even in the intensity of their hatred to *Cæsar's* tyranny, and our hearts in their brotherly love to all Romans, do receive you in." That seems the best interpretation of the text as it stands.

Among the emendations are "*exempt* from malice"; "*in strength of amity*", and "*no strength of malice*"—the text then reading:

"To you our swords have leaden points, Mark Antony,

Our arms no strength of malice, and our hearts" etc

Many editors adopt this last reading, but, as Hudson justly objects, the rhythm of the passage seems to require that "the words *our arms*, etc. should be construed with what follows, not with what precedes."

177, 178. With customary shrewdness Cassius appeals to the cupidity and ambition of Antony, knowing that the fine sentiments of Brutus will have no effect upon him. We shall see that Antony does afterwards use to the full the opportunities which *Cæsar's* death gives him, e.g. to 'proscribe' his personal foes.

- 181. *deliver*, declare

183 *proceeded*, acted.

184 *render*, give.

189 *last, not least*, a proverbial phrase, found in works earlier than this play, e.g. in Spenser's *Colin Clouts Come Home Again* (1595). Lear addresses Cordelia as "Although the last, not least" of his daughters (I. 1 85). See too *Paradise Lost*, III 277, 278

192 *concent*, judge, cf. I 3 162

196 Here, as in 148, he turns to the dead body of *Cæsar* (cf. 219), and the sight makes him forget that he speaks amid foes

had a double claim to "speak in the order of his funeral" Very similar to the *laudatio* is the French *éloge*

230 *in the order of*, in the course of the execution of.

231 *You shall* This is the second great mistake that Brutus makes, the first being his refusal to let Antony be slain along with Cæsar (II. I. 162 *et seq.*). Cassius again (231—235) shows his practical sense by protesting See Extract 27 from Plutarch

241. *true*, rightful, proper, *due* is a needless change

242 *wrong*, harm.

243 *fall*, happen.

251, 252 Antony may well be content with this arrangement since it leaves him the last word Speaking after Brutus, he soon undoes the whole effect of Brutus's speech.

257 *tide*, course; the metaphor of the sea's ebb and flow.

262 *limbs*, bodies; the thought is suggested perhaps by the presence of Cæsar's body, cf too the curses of physical evil and ailment which Lear invokes on Goneril, e.g. *Lear*, II. 4 165, 166 Changes such as *sons*, *minds*, *times* (which lose the alliteration) seem needless

263, 264 Historically true. From 44 B.C. to the battle of Actium 31 B.C. Rome—i.e. not "the parts of Italy" alone but the whole empire from east to west—knew no peace, and when peace and settled government did come it was not under a republic The conspirators prevented Cæsar from being 'rex': his heir became 'imperator'

265. *in use*, customary

266 *dreadful objects*. Within a year Antony himself caused the head and hands of Cicero, one of his chief victims (IV 3 178), to be fixed on the front of the *Rostra*, from which Cicero had delivered his great *Philippic* orations against Antony

269 *chok'd*, being choked. *fell*, see G.

270 *Cæsar's spirit* Cf. IV. 3. 275—287, V. 3. 94—96, V. 5. 50

271. *Atë*, the goddess of mischief, a power that led men blindly into rash deeds Cf. *King John*, II 1. 63, "An Ate, stirring him to blood and strife" This was the original conception of Ate in Greek mythology, afterwards she came to be regarded as the power (cf. Nemesis) which punished rather than caused foolish action

from hell, according to classical legend Ate was hurled from Olympus into hell by Zeus because she had persuaded him into a rash act of which he afterwards repented; cf. "the infernal Ate," *Much Ado About Nothing*, II. I. 263.

272 *monarch's*; i.e. after all Caesar will be 'king'—in death though foiled of the crown in life

273 Cry "*Have*," proclaim carnage and destruction—see G
the *degs of war*, viz. famine, sword, fire; the metaphor is from coursing, in which to "let slip" is the technical term for unloosing the greyhounds. Cf. *Henry V.* i. chorus, 6—8.

"at last he'll
Leash'd in like hounds, should famine, sword and fire
Crouch for employment"

274 *That*, so that

275 *carion* *corer*, i.e. dead bodies, *carion* *corer*—see G

276 *Octavius Caesar*, the great nephew of Cæsar, afterwards the Emperor Augustus, nominated in Cæsar's will as his heir. He was then at Apollonia in Illyria whither Cæsar had sent him in 48 B.C. to study under Greek masters. He did not really come to Rome till May

283 *Passion*, grief, see G. A character in *Antony and Cleopatra* (III. 2. 54. 55) alludes to Antony's weeping over Cæsar's dead body

286 *lies*, halts, rests.

289 *No Remedy of safety*, perhaps repeating the phrase in 1. 2. 155

294 295 *issue*, 'that which proceeds from a man,' action—*Schmidt* *the issue*, referring to "how the people issue" (193) *For the while* (more definite than *while*) cf. 1. 1. 141.

Scene 2

Details based on Plutarch. 1. The speech of Brutus. 2. The funeral oration of Antony over the dead body of Cæsar, whose stained robe and wounds he shows to the crowd. 3. The reading of the will. 4. The 'ruinous and rage' of the crowd against the conspirators. 5. Arrival of Octavius and fight of Brutus and Cassius.

The Forum, i.e. the *Forum Romanum*, the first and chief of the *Fora*; in the later times of the republic called *Forum Veneris* or *Veneris* to distinguish it from others. It was a quadrangular space of 14½ acres in the heart of Rome surrounded by great public buildings such as the *Curia Hostilia* where the Senate commonly met. Public assemblies were held in the *Forum* and judicial, government business was done there, and it was altogether the great centre of Roman public life. The word is connected with *for*, 'to set on foot.'

1—52. See Extracts of Cæsar Plutarch for further details.

4 *for* *the* *names*, divide the crowd

10 *separately*, separately *separately* 1. 3. 111. 12. 2. 1.

12—38 This speech of Brutus should be compared carefully with Antony's (78 *et seq.*) They are designed by Shakespeare to present strong contrasts: between prose and poetry; between reason to which the cold arguments of Brutus are addressed, and emotion on which the moving eloquence of Antony plays; between the force of an abstract principle like patriotism and the influence of a personality like Cæsar's

With regard to the bare curtness of the style of the speech Warburton thought that Shakespeare meant it to be an "imitation of his (Brutus's) famed laconic brevity," to which Plutarch alludes. As an example Plutarch quotes a letter which Brutus wrote. "Your councils be long, your doings be slow, consider the end" (North, p. 107)

13 *lovers*, close friends; cf 49, v. 1 95 So in *Psalm lxxxviii* 18, "Lover and friend hast thou put far from me"

15. *mine honour*, i e. honourable name and reputation.

16 *censure*, judge; see G. Note the purely intellectual tone of his address—"censure," "wisdom," "judge," no stirring of passions

33. *rude*, uncivilised; or 'destitute of feeling'

41 *question*; often used in the sense 'subject, matter,' and so here = 'circumstance' *enrolled*, recorded

42 *extenuated*, undervalued; the ordinary sense is 'to palliate, make light of' (from Lat *tenuus*).

43 *enforced*, emphasised, laid stress upon. Cf. *Antony and Cleopatra*, v. 2 125, "We will *extenuate* rather than *enforce*."

Enter Antony. Brutus had said to him "follow us" (III. 1. 253)

48 *With this*, i e. statement—'with these words'

54 *Bring*, escort; cf I. 3. 1.

55. *a statue*, see I 3 146.

56, 57. *Let him be Cæsar. crown'd in Brutus* No words could well be more disasteful to Brutus. He has just told the citizens that patriotism alone led him to "rise against Cæsar," and here he is treated as if he were an ambitious schemer who for his own advantage had struck down a rival. The crowd all through ignore principles and care only for persons—now Pompey, now Cæsar, now Brutus, now Antony—and their favour is readily transferred from the philosophic Brutus who does not understand them to the practical Antony who does.

60 *let me depart alone*; here he makes his third great mistake, viz. in leaving Antony to say what he likes and have the last word. Antony sets himself to remove the impression left by the speech of Brutus, gradually wins the crowd over, and works them up into a blind rage of revenge against the conspirators.

the noun-ending *tion* in some places, e.g. in I. 2. 301 (see note there).
As a rule, *i* or *e* is merged in a following vowel.

84 *were*, the subjunctive implies doubt.

85 *answer'd it*, paid for it.

87, 88 At first these compliments are meant to please the crowd who will hear "no harm" of Brutus (73). Later the praise is a test whether they are changing, and then it becomes ironical and serves to infuriate them against the conspirators, cf. 158. The repetition is meant to have an irritating effect; cf. Menenius's taunts in *Coriolanus*, IV. 6.

93, 94. Cf. I. 1. 37, where Marullus used the same argument, against Cæsar. He and Antony know the way to appeal to a crowd.

94 *the general coffers*, the state treasury.

100—102 See I. 2. 220—252. *The Lupercal*, i.e. the feast of

102 *did refuse*; yet "would fain have had it," so Casca thought.

108 *to mourn*, from mourning; a gerund.

111. *there*; pointing to the coffin; cf. 124.

113—122. The citizens are already veering round. One aspect of *Julius Cæsar* is its representation of the fickleness of the people. Cf. the crowd, misled by the Tribunes, in *Coriolanus*. In each play the Roman *plebs* is treated too much "as an Elizabethan mob"—Boas.

119 *abide it*, pay for it, as in III. 1. 96.

125. 'And none is so lowly as to pay him reverence.'

135, 136 He says enough to whet their curiosity but withholds the will till they have been worked up to the highest pitch of excitement.

138. See II. 2. 88, 89, note. *napkins*, handkerchiefs, see G.

147. Cf. I. 1. 40, "You blocks, you stones."

150, 151 He takes care to let them know that they are Cæsar's heirs. Observe the slow deliberate rhythm due to the use of monosyllables. Antony speaks in this drawling way so as to tantalize the crowd, whose impatience to hear the will increases every moment.

155 *o'ershot myself*, gone too far.

158. The citizens have changed round without knowing anything definite; they have only Antony's word as to the contents of the will.

169 *hearse*, coffin; see G.

173—201 See Extract 28 from Plutarch.

173 Here the contrast between the two speakers—Brutus and Antony—becomes very striking. Brutus urges the principle of patriotism, Antony the personal merits of Cæsar. With the majority of men, since they act by the heart not the head, a person will always prove a stronger motive than a principle or theory; and so Antony wins the day by

reminding the people of Caesar's past services to the state, and invoking their pity for him. Observe that the citizens have quite forgotten Caesar's ambition (over which Antony passed as lightly as possible), and also the will

177. *That day*, on the day on which The great battle in which Caesar "overcame the *Nervi*" (the most warlike tribe of north-western Gaul) was the battle of the Sambre, B.C. 57. The Roman army almost suffered terrible defeat and escaped it mainly by the coolness and courage of Caesar himself. In Plutarch's account of Caesar's campaigns this victory stands out prominently, he says that the thanksgivings and rejoicings at Rome were such as had not been held "for any victory that was ever obtained" (North, p. 61)

178—180 In particularising the "rents" he draws, of course on his imagination he was not even present at the murder (III. i. 25, 26)

179 *envious*, malicious.

180 *well-belov'd*, i.e. by Caesar, cf. 186

183 *As*, as though *resolv'd*, informed, cf. III. i. 131

185 *angl'*, favourite, his well-beloved an old tide of endearment. Others interpret it 'guardian spirit', cf. note on II. i. 66

187, 188. *most unkindest*, see III. i. 121 *for*; emphatic

189 *traitors*', hitherto "honourable men"

191 *in his mantle* Cf. Plutarch's description of the murder "when he [Caesar] saw Brutus with his sword drawn in his hand then he pulled his gown over his head, and made no more resistance" See Extract 23 (lines 29, 30)

192 *is't*, see II. 2. 76 *Pompey's*, cf. III. i. 115

198 *dim* impression see G

200, 201 Uncovering the body *marvellous* disfigurement

217. *private griefs* personal grievances against Caesar, cf. V. 1. 67, 70 But he knew that Brutus did not act from personal motives (V. 5. 71, 72) Gradually Antony has dropped even the pretence of keeping his promise not to "blame" (III. i. 244) the conspirators. At first he observed it nominally, while breaking it in spirit.

218 Scan 'do's,' and 'il'ev're,' and 'hon'rabl'

221—234 Of course ironical, but they do not see the irony

223 *that they know*, viz. that he is "a plain blunt man"

225 *not*, intelligence, so the 2nd Folio (1632), the 1st Quarto,

229 230 Cf. III. i. 220 260 Echoed in Cor. ii. 1, 2, 3, 4, 5

232, 233 *and*, who would *not*, so that

245—256 *that* " See Extract 27 from Plutarch

247. The drachma was the chief Greek silver coin, worth about a French franc (10*d*). Plutarch usually reckons in Greek money. In Cæsar's will the amount bequeathed to each citizen, viz. not quite £3, was given in *sestertii* (300), i.e. Roman money. Note that in the next Act (IV. i. 8, 9) Antony wants to cut down the legacies charged on the will. As a matter of history, the payment of them fell to Octavius, since Antony seized and squandered much of the money left by Cæsar.

254. *On this side*. Really the gardens ("orchards") were on the other side of the Tiber, i.e. on the west bank; almost the whole city of ancient Rome (including of course the Forum where Antony is speaking) lay on the east bank. Horace, *Satires* i. 9. 18, refers to these gardens—*Trans Tiberim longe cubat is, prope Cæsaris hortos*, note *trans Tiberim*, 'across the Tiber.' They were on the slope of the Janiculan hill. The mistake as to their position was due to mistranslation of Plutarch by the French writer Amyot, North copied his error, and Shakespeare borrowed North's very words. See Extract 27 (last 4 lines).

On this side, treated as a preposition like 'inside,' 'outside,' and so governing *Tiber*.

255. *pleasures*, sources of pleasure; cf. 'pleasure-ground.'

257. Cf. *Cymbeline*, III. i. 11, 12:

"There be many Cæsars,
Ere such another Julius"

258—264. See Extract 29 from Plutarch.

259. *burn*. "The Romans in the most ancient times buried their dead, though they also early adopted, to some extent, the custom of burning. Burning, however, does not appear to have become general till the later times [i.e. the first century B.C.] of the republic"—*Dictionary of Antiquities*.

in the holy place. Cf. North's *Plutarch*, "They burnt it [Cæsar's body] in the midst of the most holy places" (p. 112). This "holy place" was in the Forum, close to the temple of Vesta (the very heart of Roman religion). Augustus built a temple to Cæsar, B.C. 42, on the site of the burning.

267. The prompt (but unhistorical, see III. i. 276, note) arrival of Octavius links the next Act more closely to this, and also illustrates his decision of character. See Extract 30.

271. *upon*; 'following upon'; so 'just at the right moment.'

273. *him*, some would read *them*, i.e. people in general.

275. *Belike*, probably. *notice of*, information about.

Scene 3

See Extract 31 from Plutarch

The Scene serves to show how much Antony has inflamed the crowd and to illustrate further the unfavourable aspect under which Shakespeare depicts the crowd throughout. In the acting versions of the play the Scene is omitted. From the point of view of stage effect the real climax of the Act is at "what course thou wilt," line 266 of the last Scene, and there the curtain usually falls.

1 *unluckily*, in an ill omened manner, i.e. so as to foreshadow misfortune. A simpler reading would be the adjective—*unhappy*—*charge my fantasy*, fill my imagination.

3 *no will, no wish*

10 *directly*, plainly, without quibbling; cf. l. l. 12

13 *You were best, you had best*. This idiom represents an impersonal construction changed into a personal. Thus "*I were best*" (*Cymbeline*, III. 6. 19) would in earlier English have been "*me we e best*" = "*to me it were best*". People misunderstood that (1) *me* was a dative, (2) the sentence was impersonal, and substituted *I* which seemed more correct. The impersonal constructions so largely used in Old English were becoming less familiar to the Elizabethans.

20 *bear me*, get from me; *me* is the old ethnic dative, the meaning of which is shown by the context—here '*from me*'.

32 The poet was Helvius Cinna, whose chief work, an epic entitled *Smyrna*, is mentioned by Catullus (*Carmin* xcvi). Vergil also refers to the poet in *Eclogue* ix. 35.

33 *Tear him for his bad verses*. Shakespeare has not lost the pleasant touch; there is no hint of it in Plutarch.

39 *turn him going*, send him packing; off with him!

ACT IV.

Scene 1

Details based on Plutarch. 1. The Conference between the Triumvirs. 2. The Proscriptions.

Historically this interview took place not at Rome but on a small island in the river Rhenus near Bononia (the modern Bologna).

November of 43 B.C., i.e. more than eighteen months after the events recorded in the last Act

1. *pricked*, i.e. marked on the list; see III. 1. 216

2. *Your brother*, L. Æmilius Paulus Lepidus "After the murder of Cæsar, Paulus joined the senatorial party. He was one of the senators who declared M. Lepidus a public enemy, on account of his having joined Antony, and, accordingly, when the triumvirate was formed, his name was set down first in the proscription list by his own brother. The soldiers, however, who were appointed to kill him, allowed him to escape."—*Classical Dictionary*.

4, 5. Plutarch mentions by name only three of those whose lives were proscribed at this conference: viz. Paulus, whom his brother Lepidus condemned; Cicero (IV. 3. 178—180), whose death Antony insisted upon; and Lucius Cæsar, an uncle of Antony. Shakespeare may have forgotten the name of this third victim and his exact relationship to Antony, i.e. that he was an uncle, not nephew, and may have used the name *Publius* (II. 2. 108) simply because it was common.

6. *damn*, condemn; as he speaks he marks the list.

9. i.e. avoid paying all the legacies. *charge*, expense.

12. *slight*, worthless. *unmeritable*, devoid of merit; see G.

This estimate of Lepidus is carried out in *Antony and Cleopatra* (1608), cf. III. 5. Similarly the references in *Julius Cæsar* (see I. 2. 204, note) to Antony's love of pleasure anticipate Shakespeare's representation of Antony in the later tragedy as a voluptuary.

14. *threefold*, alluding to Europe, Africa, Asia. The Triumvirs divided among themselves the provinces of the empire. After the battle of Philippi they made a second distribution (B.C. 42).

15, 16. That was your opinion of him, and yet you accepted his vote ("voice") as to who should be put to death.

17. Scan *proscription* as four syllables, cf. I. 2. 301.

The Proscription at Rome was an official list of those whose lives were doomed and property was subject to confiscation. After the publication of the list anybody might take the life of a proscribed person and receive his confiscated property as a reward. The system owed its origin to Sulla, 82 B.C. This Proscription in 43 B.C. by the Triumvirs was the second in Roman history. See Extract 32 (last 2 lines) from Plutarch.

19. *these honours*, i.e. of drawing up the list of proscribed persons and performing such-like unpopular offices.

20. *slandorous loads*, loads of slander; cf. I. 2. 9, note.

22. *business*, scan as three syllables, according to its etymology.

27. *is=on*; as often in Shakespeare, of the Lord's Prayer, "on earth, as it is in heaven"

29. *for that*, i.e. reason

30. *store*, plenty, of "store is no ware" plenty is no lasting

32. *wind*, turn. *airily*, straight

34. *taste*, measure, degree

36—39. The general sense is—Lepidus is always behind the times; he takes things up just when everyone else has got tired of them, is content with the leavings of others and always imitating people.

37. *objects*, rejected scraps. *arts*, leavings, see G. The Folio has *On objects, arts* etc., a reading which gives poor sense but is retained by some editors. Theobald proposed "On *at* *arts*," with the sense "On the scraps and fragments of things rejected and despised by others." Staunton (whom the 'Globe' editors follow) proposed "On *objects, arts*"—a reading which gives the same sense as Theobald's and is nearer to that of the Folio. A printer, I should think, might easily transpose the two vowels *a* and *e* and print "object, arts" for "at, arts, arts." Note that *arts* suits the metaphor of *feels*.

39. *begin his fashion*, begin to be fashionable with him (though quite out of fashion with other people)

40. *prophery*, a thing to be used as we prophesy a to 1 see G.

42. *troops*, troops, cf. iv. 3. 305. *in hand*, in the hands of.

43. *alliance* league, i.e. of themselves and their supporters

44. *stretch'd* used to the full. Probably *stretched* by the printer. Maloné added *to the utmost*, to complete the sense.

45. *presently*, cf. iii. 1. 142. *in current time*, in the present

47. *ensure*, met. copied with.

48, 49. A metaphor from love-hatred. Cf. *Julius* v. 1. 1.

"Then have tied me to a stake, I cannot stir."

But, better-like I must fight."

stare'd, stared at, see G.

51. *millions* of, a vast deal of

Scene 2

The remainder of the action of the play is the story of the murder by the overthrown and deposed Pompeians of the young Lucius, who has gone to the East and collected troops. After the murder the scene itself is transferred from Rome to the East, to the city of Brutus near Sardis in Asia Minor, and the play ends in the city of Macedonia, where the battle is fought.

Sardis, the ancient capital of Lydia The Christian community at Sardis was one of the seven Churches to which St John addressed *The Revelation*; cf chapters 1. (verse 11) and iii.

7. 'Either through some change in himself, or by the ill conduct of his officers' For *change* Warburton proposed *charge*=command

8 *worthy*, well founded 'Good cause.'

10 *satisfied*, cf. III. 1. 141.

12. *full of regard*, worthy of all esteem; cf. III. 1. 224.

13. *doubted*, echoing "I do not *doubt*" in line 10.

14. *resolv'd*, cf. III. 1. 131.

16 *familiar instances*, proofs of familiarity; see 1. 2. 9, note. For the sense of *instance* cf. *Much Ado About Nothing*, II. 2. 42, "They will scarcely believe this without trial: offer them instances"

21. *enforced ceremony*, constrained civility.

22 *no tricks in*, nothing artificial about

23. *hollow*, insincere. *hot at hand*, "fiery as long as they are led by the hand, not mounted and managed with the rein and spur"—*Schmidt* See *Henry VIII.* v. 3. 21—24 Plutarch is very fond of metaphors etc. drawn from horsemanship and the chase 24. *mettle*, see G

26 *fall*, for the transitive use, 'let fall, drop,' cf. *Lucrece*, 1551, "For every tear he falls a Trojan bleeds"

37. *brother*; cf. II. 1. 70, note.

40 *sober form*, calm demeanour.

41 *content*, calm

42 *griefs*, grievances, cf. III. 2. 217. Brutus knows the fierce temper of Cassius and does not wish to have a quarrel (such as ensues) before their soldiers

46 *enlarge*, give vent to.

48 *their charges*, the troops under their command.

50, 52 The Folio has *Lucius* in line 50, and in line 52 reads 'Let *Lucius* and Titinius guard our doore.' The objection to the Folio text is twofold—1. *Lucius* will scarcely scan in line 50, unless we make the verse an Alexandrine (six feet); 2. it is not likely that the servant-boy *Lucius* would be associated with the officer Titinius—rather, line 139 shows that the two officers, *Lucius* and Titinius, were told off to guard the tent-door of their commander, a duty naturally assigned to officers; also, as Cassius sent his servant Pindarus with the message to his troops, so Brutus would send *his* servant *Lucius* on a similar errand. For these reasons it is thought that the printer simply transposed the names *Lucius* and *Lucilius* in 50 and 52, his eye

catching the second line of the 51st first, and then repeated *hæc* from line 50 to complete the scansion of 52.

52. *Titinius*, see 1. 2. 127.

Scene 3

Details based on Plutarch. 1. The dispute between Portia and Cassius with reference to Lucius Pella. 2. The entry of the Portia. 3. Portia's death. 4. The Apparition.

This Scene brings further into relief the difference between the characters of Brutus and Cassius, and the consequent impossibility of their working together. They had only been united for a moment in the murder of Cæsar.

- 36 *Have mind upon*, take thought for. *health*, safety
 37 *slight*, cf "a slight unmeritable man," IV. 1 12.
 39 *your rash choler*. Cf Plutarch's description of Cassius "a hot, choleric, and cruel man" "Very skilful in wars, but otherwise marvellous choleric" Cf. line 43, "how choleric you are."
 44, 45 *I*, emphatic, contrasted with "slaves," "bondmen."
 45 *observe*, pay heed to; or 'treat with deference'
 46, 47. *testy*; see G *spleen*, fit of passion
 54 *noble*, so the Folio; needlessly changed by some editors to *abler* because of what Cassius said above, line 31.
 56 Cassius *might* truly have said "a *better* soldier," witness the blunders that Brutus makes in the battle (v. 3. 5—8)
 58 i.e. even Cæsar himself would not have dared *mov'd*, angered.
 64 *that*, understand *which*
 69 *respect not*, do not trouble about.
 70 *denied*, refused; O. F. *denier*, Lat. *denegare*.
 As Brutus had been ready to take money from Cassius, it was scarcely fair to reproach him (9—28) with raising it by improper means, and to contrast his own more scrupulous conduct — *Boas*
 74, 75. *hard*, cf *A Midsummer-Night's Dream*, v 72, "*Hard-handed men that work in Athens here*" *indirection*, dishonesty; see G
 79, 80 *so covetous to*, i.e. so covetous as to
rascal counters, worthless coins, see both words in the 'Glossary'
 84, 85. *he. that brought my answer*, viz Lucilius (IV 2 13, 14)
 85 *riv'd*, cf 1 3 6.
 86 *bear*, bear with *infirmities*, weaknesses, viz of character
 92 *Olympus*; see III. 1 74, note.
 94 *alone*, qualifying *Cassius*
 97 *Check'd*, rebuked, chidden; cf 2 *Henry IV* III 1 68, "check'd and rated by Northumberland"
 98. *conn'd*, learnt, see G *by rote*, by heart, see G.
 100. *There*; offering Brutus a dagger
 102 *Plutus*, the 1st Folio has *Pluto's* The identification of *Plutus*, the god of riches (Gk *πλούτος*, wealth), with *Pluto*, the god of the nether world, occurs in classical writers, and their names are the same in origin Elizabethan writers often identify the two deities; cf. Webster, *Duchess of Malfi*, III. 2, "*Pluto*, the god of riches"
 103 *If that*, cf "when that," III 2 96, "lest that," III. 1. 92.
 108 *it*, your anger *scope*, vent, free play.
 109 'Insult coming from you shall seem mere caprice.'

170 *expedition*; used by Shakespeare of the march of an army, cf. *Richard III* IV 4 136, "Who intercepts my expedition?"

171 *of the selfsame tenour*, to the same effect

173 *proscription*; see IV. 1. 17, note. *bills of outlawry*, lists of the names of persons 'proscribed'; cf. North's *Plutarch*, "After that, these three, Octavius Cæsar, Antonius and Lepidus did set up bills of proscription and outlawry, condemning two hundred of the noblest men of Rome to suffer death, and among that number Cicero was one" (p 128)

178 *Cicero* Antony hated Cicero for the *Philippic* orations against himself, and an equally bitter enemy was Antony's wife Fulvia, the widow of Clodius (whom Cicero had denounced often and by whom he was driven into exile) On the indignity which Antony inflicted upon Cicero after death, see III. 1. 266, note

184 *Nothing, Messala*. Perhaps Brutus dissembles thus because he cherishes a faint hope that after all Portia is not dead—that the report which reached him was false and that Messala has later tidings of her being alive Cf his question, "hear you aught of her?"

187 *as you are a Roman*, the most solemn of appeals in the eyes of Brutus, cf II 1. 125.

191. *once*, 'some day'

194 *this*, i.e. the power of "enduring losses" calmly. *in art*, in theory, referring, I think, to the Epicurean philosophy (see V 1 77), which inculcated the maxim, *aquam memento rebus in arduis | servare mentem*

196 *our work alive*, the work that awaits us the living. Brutus wants to cut short the conversation about Portia's death.

197 *presently*, cf. IV. 1 45

200, 201 *waste*, spend *offence*, harm

203 *of force*, commonly *perforce*; 'necessarily.'

206. *contribution*, support for the army, in money and supplies

209. *new-added*, with additions to their forces, some editors change to *new-aided*.

212 i.e. having these people behind us

214 *tried the utmost of*, got as much out of them as can be got.

220 *omitted*, not taken advantage of *their*, i.e. "of men" (218)

A parallel to this famous passage is *The Tempest*, I. 2 181—184.

221. *bound in*, confined to.

222. *such*; i.e. such as he has just described—"at the flood"

224. *our ventures*, all that we have hazarded In Shakespeare

the Ghost of Cæsar Contrast Plutarch, Extracts 36, 37.

275 *How ill this taper burns!* Suggested by Plutarch's words "the light of the lamp waxed very dim" (p. 103) That lights "grow dim" or "burn blue" at the approach of spirits is a very ancient superstition Compare the famous Scene (3) in *Richard III* Act V., where the ghosts appear to Richard on the night before the battle of Bosworth Field, and "the lights burn blue" (184) in his tent

280 Cf Plutarch's account how the Vision "at the first made him [Brutus] *marvellously afraid*." *stare*, stand on end, see G

282. *evil spirit*, ill 'Genius' or angel (*κακοδαίμων*); cf. II. I. 66 "The ghost of Cæsar (designated by Plutarch only the 'evil spirit' of Brutus) serves as a kind of visible symbol of the vast posthumous power of the Dictator"—*Dowden*

308. i.e. send on his troops early in advance of ours.

ACT V.

Scene I.

Details based on Plutarch 1 The conversation of Cassius with Messala (70—92) 2 The omens of the "two mighty eagles" and of the "ravens, crows, and kites" 3 The allusions to Cato and self-inflicted death (See also the notes on 14, 77)

Philippi, in the east of Macedonia, on the borders of Thrace; called after its founder, Philip of Macedon (lived B.C. 382—336) *Philippi* was the first place in Europe where St Paul preached (A.D. 53) the gospel—*Acts* xvi 11, 12.

1 *our hopes*; he means '*my hopes*' *answered*, fulfilled. Note often how *ed* following *r* bears a stress (weak), cf II. I. 208, III. 2 7, 10

4, 5. *battles*, forces, *warn*, summon, i.e. to battle

7 *bosoms*, secrets

8, 9 i.e. they would *like* to keep out of our way still.

10 The phrase *fearful bravery*, 'timorous courage,' is a sort of *oxymoron* (the combination of two words which really connote opposite ideas, a literary figure of speech much used by classical writers) Some editors take *bravery*=bravado, i.e. a false display of courage

face, boldness, cf 'to put a bold face on things'

14 *Their bloody sign of battle*. Cf. North's *Plutarch*, "the signal of battle was set out in Brutus' and Cassius' camp, which was an arming scarlet coat" (p. 139).

17. *even field*, level ground.

19 *cross*, thwart. *exigent*, decisive moment, crisis.

20 *do so*; probably = 'I will do as you wish' viz. 'take the right'. Octavius, we know, did command the left wing. But some editors explain, 'I do not want to thwart you, still I shall do what I see fit to do—the right'. According to Plutarch, a disagreement of the kind occurred between Brutus and Cassius, and Shakespeare may have transferred it to the opposite generals so as to illustrate the strong self-reliance character of Octavius, by representing that in spite of youth he would not yield to Antony.

21. *parley*; see G.

24 *answer or their charge*, i.e. let them charge first.

30 *In your last strokes*, when you are dealing blows.

32 Apparently this detail is not historical.

33 He seems to mean, 'We have still to see what you can do as a fighter'; cf. the similar taunt in the speech of Brutus, Act III. 1. 107, 'we have yet to see which side you will take', a speech, indeed, addressed to Antony.

are, the verb is attracted to the plural *eyes* and *tear-drops*.

34, 35 i.e. as for your words, they are sweeter than any honey allusion to the effect of Antony's funeral oration on the crowd.

Hyla; in Sicily, famous for its honey. See *1 Peter 1. 11* and cf. Dryden, *Alsatia or the Archipelago*, 695-697.

'Few words he said, but easy flow and sweet.'

More slow than Hyla-drops and far more sweet.

39-42 Cf. III. 1. 35-72, where Metellus kneels to Caesar, Brutus, and last Brutus. *dagger*, see III. 1. 107 note.

41. *four'd like hours*, cf. 'haze spar el four ng'.

43, 44 See the description of the murder, III. 1. 75.

45-47 Cassius refers to his attempts to dissuade Brutus from sparing Anthony; see note on II. 2. 156.

48 *the cause*, to business; let us go to work.

49 *The proof of it* the putting our hands to the proof of redder drop i.e. drops of blood.

52 *press'd* i.e. into his chest.

53 *there are* i.e. there, so the 14 Folios have *there* instead of *there* or *there* is the real number (according to the 14 Folios) of memory on this exposure part, but we need not notice it.

54 55 i.e. 11 and 12 Caesar (in Julius) the tyrant who made the traitors who saw the Dictator.

"another Cæsar") will either avenge Cæsar, or himself perish in the effort and thus "add" to the bloodshed of the conspirators.

57. *So I hope*, he refers to "thou canst not die"

59, 60 *strain*, family, i.e. the *Julia gens* into which Octavius had been adopted by Cæsar. *honourable*, used adverbially

61. *peevish*, silly, see G *schoolboy*, Octavius was twenty-one. How completely history falsified this contemptuous estimate of Octavius (the great emperor Augustus)!

62 *a masker a reveller*. See I. 2 204, note

63 *Old Cassius still*, i.e. the same as ever, not changed at all. That he is 'waspy' and sharp-tongued we saw in the dispute (IV 3).

66 *stomachs*, inclination; implying 'courage, spirit.'

67, 68. Cf *Macbeth*, V 5 51, 52 *on the hazard*, at stake.

71—89 See Extracts 38, 39 from Plutarch

71 *as this very day*; a single phrase = 'on this *very day*' Formerly *as* was combined thus with adverbs and adverbial phrases of time, e.g. 'as then,' 'as now,' 'as three years ago,' 'as yet' (the only one still used) Cf. Ascham's *Letters* (1551), "The prince of Spain, which *as to-morrow* should have gone to Italy" So in the 'Collect' for Christmas Day ("as at this time to be born") and in that for Whitsunday The *as* seems to have had a restrictive force, which may be rendered by emphasising the next word with which it is combined, e.g. "this *very day*"

74—77 Dr Abbott draws various distinctions between *thou* and *you* in Shakespeare, among them this: that *thou* is "the rhetorical," and *you* "the conversational" pronoun So here, Cassius, addressing Messala in a rhetorical, impressive style, says "be *then*"; but to continue thus would be rather stilted, hence he soon slips into an easier style—"You know."

75 *As Pompey was* An allusion to the campaign of 48 B.C., which ended in the battle of Pharsalia in Thessalus Knowing that Cæsar's troops were veterans while most of his own were inexperienced, Pompey wished to avoid a decisive battle and to wear out the enemy, but his followers were impatient and practically forced him to fight. The complete defeat at Pharsalus was the result.

77. *held Epicurus strong*, believed strongly in his philosophy Cf North's *Plutarch*, "Cassius being in opinion an Epicurean" (p 136)

78. *I change my mind* Omens are supposed to be warnings sent by some supernatural power, Cassius had not believed in them hitherto, because the Epicureans held that the world was not ruled by any super-

There seems to be some contradiction between this speech (101—108) and Brutus's next (111—113): for first he says that he blamed Cato for destroying himself and clearly implies that *he* will act differently—await his fate bravely; and then he says that if defeated, he *will* do what Cato did. Possibly the contradiction is to be explained by sudden change of opinion: "Brutus is at first inclined to wait patiently for better times, but is roused by the idea of being 'led in triumph,' to which he will never submit"—*Ritson*. But Brutus is too calm to be moved thus by any sudden gust of feeling. I cannot help thinking that there is some confusion in the passage and that Shakespeare has fallen into it through following North's *Plutarch* too closely. What Plutarch really makes Brutus say amounts to this: 'when I was young and inexperienced I blamed Cato for his self-destruction: *now* I think differently: if we fail, I shall kill myself.' That is, he does mean, in case of defeat, to imitate Cato, and says so. In the earlier editions of North's translation the passage (see Extract 40) is given in a confused way: whence, I believe, Shakespeare's confusion.

101. *that philosophy*; probably Shakespeare meant the Stoic philosophy (see IV. 3 145, note), which, however, did recognise the lawfulness of suicide under certain conditions, cf. *Paradise Regained*, IV 300—306.

102. *Cato*, Marcus Cato; lived 95—46 B.C. He sided with Pompey against Cæsar, went to Africa after the battle of Pharsalia, and in 46 B.C. committed suicide (see V. 3 89, note) at *Utica*, to avoid falling into the hands of Cæsar. From the place of his death he was called *Cato Uticensis*. He is the hero of Addison's tragedy *Cato*.

105, 106. *to prevent the time*, to forestall the allotted span of life, implying 'to cut it short.'

107. *To stay the providence*, to await the dispensation of.

109, 110. Cf. I. i. 38, 39 *Thorough*; see G.

113. *bears*, has, possesses; cf. II. i. 120, 137.

114. *that work*, viz. of destroying the power of Cæsar, to avenge whom Octavius and Antony have come.

Scene 2.

Alarums; noise of instruments summoning to the fight, see G.

1. *bills*, written papers. Cf. North's *Plutarch*, "Brutus sent little bills to the colonels and captains of private bands, in the which he wrote the word of the battle" (pp 140, 141)

4 *cold demeanour*, a half-hearted bearing.

5 *push*, attack, onslaught.

Scene 3

Details based on Plutarch. 1. The defeat of the troops under Cassius and his retreat to the hill. 2. The mistake made by Brutus in thinking that Titinius was captured by the enemy. 3. The death of Cassius and Titinius. 4. The lament of Brutus over Cassius.

3 *ensign*, ensign bearer.

4. *I slew the coward* Plutarch only says that Cassius took a standard (cf. "did take it") from "one of the ensigns" and "fixed and planted it firm at his own feet." See Extract 41 (line 41-42).

5-8 According to Plutarch, the troops under Brutus drove back the left wing of the enemy and captured their camp, after which they proceeded to plunder, instead of going immediately to the aid of Cassius who was in difficulties.

slew himself with the same sword with the which he struck Cæsar " Note how anything vivid and picturesque in Plutarch is seized upon unerringly by Shakespeare

41. *frecman* = *freedman*, a slave who has been 'manumitted'

43 *hilt*s, the plural was used in a singular sense

47 *not so*, not by such means, viz. as killing his master

51 *change*, exchange. victory in one wing, defeat in the other.

61 *to night*, i.e. into darkness.

65 *mistrust*, doubt.

66 *success*, see G

67. *Error, Melancholy's child*, so called because despondency often leads to misunderstandings and needless doubts and fears.

68. *apt*, ready to receive false impressions. .

69 *conceiv'd*, the metaphor of "birth," 70

71 *But kill'st*, without killing

81—85 Cf. North's *Plutarch*, p 143. "They [the troops of Cassius] might see Titinnius crowned with a *garland of triumph*, who came with great speed unto Cassius," i.e. riding back from the "horsemen" whom Pindarus mistook for troops of the enemy (28—32)

82 *wreath of victory*, a favourite phrase of Elizabethan writers, cf 3 *Henry VI.* v 3 2, "And we are graced with wreaths of victory."

84 For the scansion *misconstru'd*, cf 1 2. 45

85 *hold thee*, there, look you! *hold*, an interjection as in 1. 3

117 *thee*, an ethic dative. Cf. *Alp's Well That Ends Well*, iv. 5. 46, "Hold thee, there's my purse"

88 *how I regarded*, what regard I had for

89 *a Roman's part*, i.e. self-destruction, so as not to outlive defeat and fall into the enemy's power Cf *Macbeth*, v 8 1, 2, "Why should I play the Roman fool, and die On mine own sword?"

94—96 Cf Antony's prophecy iii 1. 259—275, and contrast Brutus's previous belief that the conspirators could "come by Cæsar's spirit" "No one of them that struck him died a natural death"

96 *in*, into *proper*, own, see G. Here it emphasises "our own"

97 *whether*, scan *wh'er*, cf. 1. 1. 66 *crown'd*, see 85—87.

99 Referring to Cassius *the last*, so the 1st Folio, some editors change to "*thou last*." A needless change in any case, and improbable, because Plutarch's words are, "he [Brutus] lamented the death of Cassius, calling him *the last* of all the Romans" See Extract 43.

101 *Fellow*, equal. *mo*e, more; see G

103 *find time*, i.e. to "pay" his tears to Cassius.

104. *Thasos*, an island in the Ægean, off the coast of Thrace, famous for its gold mines.

105. *funerals*, singular in sense; here Shakespeare uses the plural form because the passage in Plutarch was running in his mind. In III. i. 230 he had *funeral*. Similarly he uses both *funerals* (more often) and *nuptials* in the same sense.

106. *dissuade*, discourage, see G.

107. *young Cato*, son of Cato *Uticensis* (see V. i. 102), brother of Portia.

108. *Labeo*, mentioned by Plutarch as one of the conspirators against *Flavius*, perhaps the Tribune who appeared in Act I. Scene I. They were slain in the battle before the eyes of Brutus (North's *Plutarch*, p. 150).

our battles i.e. forces, as in V. i. 4.

109. *'Tis three o'clock*. This is Caesar's consistent mistake (p. 148), which indicated that the time was already evening. Probably the inconsistency arose thus. Plutarch says: "He [Brutus] suffered Caesar and his army to march, being past three of the clock in the afternoon" (p. 148), but Plutarch is speaking of the second battle at Philippi, which took place seven days later. It is one of the unhappiest details in the play that Shakespeare combines the two battles. Here in connecting them he uses the statement of Plutarch and forgets apparently that he has previously spoken of error.

Scene 5.

Details based on Plutarch. 1 Statilius "shows" the torch light.
 2 Brutus asks his friends to help him slay himself his death 3 His
 dead body is disposed of honourably 4. Octavius takes into his service
 Strato, the Greek servant of Brutus. 5. Antony's speech over Brutus

1. *remains*, remnant; cf. *Titus Andronicus*, I 1. 79, 81:

"Of five-and-twenty valiant sons

Behold the poor remains, alive and dead!"

2, 3. See Extract 46 (lines 1—10) from Plutarch.

4. *the word*, the watch-word; cf. *Coriolanus*, III. 2. 142, "The word is 'mildly' Pray you, let us go."

5—51 For the death of Brutus see Extract 46 (the second paragraph) from Plutarch

8. *Dardanius*, in Plutarch *Dardanus*, Shakespeare makes the slight change for the sake of the metre (to get 4 syllables out of the name)

14. *That*, so that. *it*, grief

15 *Volumnius*, "a grave and wise philosopher, that had been with Brutus from the beginning of this war" (North's *Plutarch*, p 147)

18 *several*, separate. *at Sardis*, this was the apparition recorded in IV. 3. 275—287.

19 *here in Philippi fields*. Cf. North's *Plutarch* "The selfsame night [i.e. before the battle], it is reported that the monstrous spirit which had appeared before unto Brutus in the city of Sardis, did now appear again unto him in the selfsame shape and form, and so vanished away, and said never a word" (p. 147).

22 *how it goes*; the clause is explanatory of the direct object "the world" Cf. *Richard II* III 3 61, "mark King Richard, how he looks" Shakespeare uses this construction often, especially after verbs of perception So in *Luke* IV 34, "I know thee who thou art."

23 *beat us to the pit*; like animals driven by hunters.

28. *on it*, i.e. the sword, implied in "sword-hilts."

29 *an office for*, a service for a friend to do.

31, 33. *you*, addressing equals *thee*, addressing his servant.

37. *Octavius Mark Antony*; of whom posterity would say that they had "slain good men, to usurp tyrannical power not pertaining to them" (North's *Plutarch*, p 151) As the vanquishers of those who fought for freedom and against tyranny they will (Brutus thinks) have won a "vile conquest." So Milton in the Sonnet "Daughter to that

good Earl" calls the battle of Chéronée a 'dishonouring victory,' i.e. one which was dishonourable (*rather* is) to the victors, because it cost them the freedom of the Greeks and established the supremacy of L., of Macedon over Greece.

44. *stay by*, help; as we say, 'stand by'

45. *respect*, reputation, cf. I. 2. 59

46. *smatch*, taste, tincture, see G

50. *now be still*; because avenged by the death of Brutus, no more need "Caesar's spirit range for revenge" (III. 1. 170)

58, 59. Referring to the last Scene, 70—75

60. *entertain*, take into my service, see G

61. *bestow*, spend. See Extract 43 from Plutarch

62. *prefer*, recommend

68—75. A noble speech, since it turns up, even in the two main and dissimilar motives which led to the murder of Caesar: on the one hand, the pure disinterested patriotism of Brutus who could only do good (as he judged) of Rome, on the other hand, the personal jealousy and 'private griefs' (III. 2. 217) of Cassius and the rest.

This generous and genuine admiration of Brutus is one of the pleasantest traits in Antony's character. See Extract 47 from Plutarch

69. *save* *he*, see *save* in the Glossary

71, 72. *general here*, for *general* comes from I. 2. C. II. 1. 12. III. 1. 170, will do so

73—75. See *fronza* in pp. xxix—xxx. *W. & A.* in the play have illustrated the quality of *fronza* very well

75. Another of the links with *fronza*, compare

"I'll eat a man take him for all in all"

I shall not look upon this man again" (I. 2. 167, 168)

76, 77. *let a woman take a man's part*. See I. 2. 167. Octavius who give order to this effect. See Extract 47 from Plutarch. No doubt Shakespeare made the character of Octavius to be the new 'Caesar' whom he had created, representative of that 'Caesar' who had been wholly failed in his mission, but still a great man in the moral frame of the Drama. It is not the 'Caesar' who 'should, though Octavius had been

76. *more worth*

77. *fronza*, *fronza*'s body was wounded, see I. 2. 167

80. *fronza*, *fronza* part 1. 2.

GLOSSARY.

Abbreviations —

A. S. = Anglo-Saxon, i.e. English down to about the Conquest

Middle E = Middle English, i.e. English from about the Conquest to about 1500

Elizabethan E. = the English of Shakespeare and his contemporaries (down to about 1650)

O F. = Old French, i.e. till about 1600 F = modern French.

Germ = modern German Gk = Greek

Ital. = modern Italian. Lat = Latin.

NOTE: In using the Glossary the student should pay very careful attention to the context in which each word occurs

abide, III 1. 94, III. 2. 119, literally 'to await (*bide*) the consequences of'; hence 'to answer, suffer for' This use of *abide* was partly due to confusion with *aby* (connected with *buy*), 'to pay for,' e.g. to pay, i.e. suffer, for an offence. Cf. *A Midsummer-Night's Dream*, III 2. 335, where the 1st Quarto has, "Thou shalt aby it," the Folios *abide*.

addressed, III 1. 29, 'ready, prepared', cf. 2 *Henry IV*, IV 4. 5, "Our navy is address'd, our power (i.e. army) collected" Milton uses the noun *address* = 'preparation' in *Samson Agonistes*, 731 ("But now again she *makes address* to speak," i.e. prepares).

afear'd, II. 2. 67, used by Shakespeare in the same sense as *afraid* Of course, the words are quite distinct; *afear'd* being the past participle of *afear*, 'to frighten,' A. S. *āfēran*, in which *a-* is an intensive prefix, and *afraid* the participle of *affray*, from O. F. *effraier* = Low Lat. *exfrediare*, 'to break the peace, disturb' (cf. Germ. *Friede*, 'peace').

augurer, II. 1. 200, 'augur, soothsayer', properly an official at Rome who had to observe and interpret the auspices, signs and omens like thunder, the flight and cries of birds etc., before any public business or ceremony. Lat. *augurium* is supposed to be connected with *avis*, 'a bird,' and *gar*, from the root of *garrere*, 'to talk', cf. *garrulus*

bay, 'to bark,' or 'bark at' (IV. 1. 49, IV. 3. 27); then 'to drive or bring to bay' (III. 1. 204). Cf. 'to be *at bay*,' said of an animal, e.g. a stag, turning at the last to face its pursuers; literally the phrase means 'to be at the baying or barking of the hounds' = F. *être aux abois*. This word *bay* is short for *abay*, cf. F. *aboy*, 'barking.' (The connection with Lat. *baubari* is doubtful.)

be, 1. 2. 208; beast, II. 3. 7. The root *be* was conjugated in the present tense indicative, singular and plural, up till about the middle of the 17th century. The singular, indeed, was almost limited in Elizabethan E. to the phrase, "if thou *beest*," where the indicative *beest* really has the force of a subjunctive, cf. *The Tempest*, v. 134, "If thou be'st Prospero." For the plural, cf. *Genesis* xli 32, "we be twelve brethren," and *Matthew* xv. 14, "they be blind leaders."

beholding, III. 2. 70, 72, 'obliged, indebted', cf. *Richard II*, IV. 160, "Little are we beholding to your love." This common use arose through confusion with *beholden*, literally = 'held' and so 'held by a tie of obligation,' i.e. indebted.

bill, v. 2. 1, 'written paper, note'; cf. the diminutive *billet*. See Extracts 9, 10 from Plutarch. Also 'a public announcement, placard' (IV. 3. 173)—almost the modern use = 'advertisement'. A *bill* was so-called from its seal (Lat. *bullā*); cf. *bull* = 'papal edict,' likewise named from the *bullā* or seal.

bootless, III. 1. 75; cf. the verb, "it boots not to complain" = 'it is no good to,' *Richard II*, III. 4. 18. From A. S. *bōt*, 'advantage, good,' which comes from the same root as *better*, *best*.

carrion, Low Lat. *caronia*, 'a carcase,' from *caro*, 'flesh'. Properly used of corrupted flesh, as in III. 1. 275; also an offensive term of contempt, as in II. 1. 130, and in *The Merry Wives of Windsor*, III. 3. 205, "that foolish carrion, Mistress Quickly."

cautalous, II. 1. 129, 'deceitful, not to be trusted'; cf. *Coriolanus*, IV. 1. 33, "caught with cautalous baits and practice" (=stratagem). Cf. the noun *cautel* = 'deceit, craft,' *Hamlet*, I. 3. 15. Ultimately from Lat. *cautela*, 'precaution,' from *cavere*, 'to beware'.

censure, III. 2. 16, 'to judge', the original sense (Lat. *censere*, 'to estimate, judge'), common in Elizabethan E. So *censure* = 'judgment';

cf *Hamlet*, I. 3. 69, "Take each man's censure but reverse the judgment" As we are apt to judge others unfairly, we use the word to mean 'blame', an instance of the natural tendency of words to deteriorate in sense.

ceremony, some times (cf I. 1. 70) used = 'a thing symbolic of ceremony and pomp,' 'an external attribute of worth, splendour' for concrete Cf *Measure for Measure*, II. 2. 49, 60

"No ceremony that to great ones I owe (II. 2. 51).

Not the king's crown, nor the deputed sword,
and Sidney's *Apology for Poetrie* (Pitt Press ed. p. 32), "Æneas (Æneas) governeth himself in the ruin of his Country, murthering his old Father, and carrying away his religious ceremonies, the attributes connected with his worship, the laws, penalties. In II. 1. 107, II. 2. 13, ceremonies = 'signs, portents.'

character, II. 1. 308, 'that which is characteristic of' cf *The Merry Wives of Windsor*, V. 5. 77, "I need no flower of thy character," where the context shows that 'character' is the same as *χαρακτήρ*, 'a stamp, mark,' whence *character* = 'letter, copy, etc.'

charm, II. 1. 271, 'to lay a spell upon' a. l. c. 'to utter' Cf *Lat. carmen*, 'song or incantation' and even in *Lat. carmen* still kept the notion of 'spell, magical power' cf *Æneas*, I. 5. 10, *Agamemnon*, 934, "Thy first enchantment cup and with which the force of the two words weakened at the loss of the first syllable."

clean, I. 3. 32, 'entirely, quite' Now a colloquialism but not then. Cf *Psalm* lxxviii. 8, "Is his mercy clean, no for ever," *Isaiah* xxiv. 19, "The earth is utterly broken down, the earth is dissolved."

climate, I. 3. 32, 'region, country' cf *Æneas*, I. 5. 10, "in a Christian climate" So in *Æneas*, I. 5. 10, "in a Christian climate" or 'temperature' But *climate* = 'a region, a country' etc.

closet, II. 1. 32, O. F. *clot* = 'a small room, a closet, a room, a space, from *Lat. claudere* 'to shut'.

coquetry, II. 2. 81, 'flattery, seduction' Cf *Æneas*, I. 5. 10, "in a Christian climate" So in *Æneas*, I. 5. 10, "in a Christian climate" or 'temperature' But *climate* = 'a region, a country' etc.

colour, II. 1. 30, 'appearance' cf *Æneas*, I. 5. 10, "in a Christian climate" So in *Æneas*, I. 5. 10, "in a Christian climate" or 'temperature' But *climate* = 'a region, a country' etc.

con, IV 3 98, 'to learn by heart'; cf. *Twelfth Night*, I. 5 186, "I have taken great pains to con it" (viz. a speech). Often used of an actor committing his part to memory; cf. Wordsworth, *Ode on Intimations of Immortality*, 102, "The little actor cons another part." Cognate with A. S. *cunnan*, 'to know,' *cunning*, *can*

conceit, I 3 162, III 1. 192, 'to judge'; cf. *Othello*, III 3. 149, "one that so imperfectly conceits," i.e. judges so faultily. A common meaning of the noun was 'mental faculty,' whence the power of judging: as most people judge themselves favourably the notion 'self-conceit' came in; cf. *Romans* xii. 16, "Be not wise in your own conceits."

couching, III. 1. 36; for *couch* = 'to bow, stoop, do obeisance,' cf. *Roister Doister* (1551), I 4. In *Genesis* xlix 14—"Issachar is a strong ass couching down between two burdens"—the sense is 'stooping.' F. *coucher*.

counters, IV 3 80; properly round pieces of base metal used in calculations, cf. *The Winter's Tale*, IV. 3 38, "I cannot do't [the sum] without counters" Applied contemptuously, as here, to money, or to anything worthless. From Late Lat. *computatorium*, from *computare*, 'to calculate.'

cynic, IV. 3 133; Gk *κυνικός*, 'doglike, currish,' from *κύων*, 'a dog.' The followers of Antisthenes, founder of the sect of *Cynic* philosophers, were called *κυνικοί* in popular allusion to their 'currish' mode of life and ascetic disregard of all usages and enjoyments. Diogenes (B.C. 412—323) was the most noted of the *Cynics*

degree, II 1. 26, 'step', cf. *Coriolanus*, II 2 29, "his ascent is not by such easy degrees," and *Paradise Lost*, III. 502 O. F. *gre*, 'step,' Lat. *gradus*.

dint, III. 2. 198, 'impression'—the mark left by a blow (A. S. *dyns*); cf. *Venus and Adonis*, 354, "new-fall'n snow takes any dint" *Dent* is another spelling

discomfort, V 3 106, 'discourage.' In Elizabethan writers *comfort* was a word of various signification, meaning 'to encourage,' 'help,' 'strengthen,' cf. the *Prayer-Book* "to succour, help, and comfort, all that are in danger, necessity, and tribulation" ('The Litany'). See too *John* xiv. 16, where *Comforter* means 'strengtheners' or 'helpers' (Revised Version), and 18, "I will not leave you comfortless," i.e. desolate, without support. The original notion was 'to make *fortis*,' from *confortare*.

doomsday, III. 1. 98; A. S. *dōmes dag*, 'day of judgment.' Cf. A. S. *dēman*, 'to judge,' whence *deem*. We get the same root in Gk.

kléus, 'law,' from *-klénu*, 'I set', the notion being 'to set down—a decision'

element It was an old belief that all existing things are composed of four *elements* or constituent parts, viz fire, water, earth, and air. In the human body these *elements* appear as four measures or 'humours', viz cholera (= fire), phlegm (= water), melancholy (= earth), and blood (= air). It was held that a man's 'temperament' or nature depends on how these *elements* or 'humours' are 'tempered,' i.e. mixed, in him. Cf. *V. g. 73* and *74* and *Night, II 3 10*, "Does not our life consist of the four elements?" *Element* came to be used specially of one of the four elements, viz the air and sky, cf. *I 3 128*, and *Norw. f. 10*, "The night before the battle, men saw a great firebrand in the element of the sky" (p. 81).

emulation, II 3 14 'jealousy, envy', the last is a false friend—*not* 'rivalry'. Cf. *As You Like It* II 1 150 'an excellent emulator of every man's good parts' (i.e. envier). I Ch. 13 13 'variance, emulation, wrath' the Revised Version changes to 'dissensions'; see too *Romans* XI 14. Lat. *emulatio*, 'to strive to equal'.

entertain, s. g. 60, 'to take a person's service', cf. *Portuguese* *servir* 'to serve'.
Verrera II. 4. 110, "Sweet lady, entertain me for a while".
F. ex'celleris, 'to marry, to support'.

(II 1. 65), *fantasy* 'All come in' 'make visible, display'

(3) the face itself

older sense of which was 'a loose salacious, thenceforward to be used with violence,' and is very regretted.

Feet 1-3 117; "to prn," from a Sem. nation w. t. e. e. e.
giggle, hence the common name "to" - s. m. x. d. f. r. m. e. e. e.
to "To Feet and so on at o r s' term y. h. e. l. e. n. e. e. e. e."
May 11 7

12-1-1944

One of your Council members is a Jew.
Send him to the front line. He will be shot. He will be
killed. I am a Jew. I am a Jew. I am a Jew. I am a Jew.
*Article 33. A Jew is a Jew. A Jew is a Jew. A Jew is a Jew.

the past participle of a Middle E. verb *sonnen*, 'to act like a fool,' from the noun *son*, 'a fool' The root is Scandinavian.

fret, II 1. 104, 'to variegate' This verb *fret* meant 'to work or design with frets' A *fret* was a small band, the word comes from O F. *frete*, 'an iron band'=Ital *ferrata*, 'an iron grating' (cf Lat. *ferrum*, 'iron'). "*Fret-work*" was specially used of a kind of gilding for the roofs of halls; it was a pattern formed by small gilt bands or *frets* intersecting each other at right angles Cf Bacon, *Advancement of Learning*, II, "Beautiful works and orders, like the *frets* in the roof of a house" So Shakespeare uses *fretted* in *Hamlet*, II 2. 313, "this majestical roof *fretted* with golden fire," and in *Cymbeline*, II. 4. 88 Here he means that the streaks of dawn intersect the clouds and variegate them as with a kind of fret-work pattern (The verb *fret*='to adorn' is of quite distinct origin, coming from A S *fratwan*)

given, 'disposed' (I. 2 197); Falstaff says that he was "virtuously given," I *Henry IV*, III 3 16. Also 'addicted' (II 1 188).

handiwork, I. 1. 30, A S *hand*+*geweorc*; *geweorc* is the same as *weorc*, 'work,' since the prefix *ge-* does not affect the sense (see *yearn*) The *z* in 'handiwork' is a relic of this prefix *ge-*.

havoc, III 1. 273, especially used in 'to cry "havoc"'='to give no quarter, spare none,' i.e. a signal for indiscriminate slaughter Cf *King John*, II. 357, "Cry, 'havoc,' kings," and *Coriolanus*, III. 1. 275 Apparently connected with O F. *havot*, 'plunder,' the whole phrase being imitated from O F *crier havot*

hearse, III 2 169, probably 'coffin,' rather than 'bier' (on which the coffin rested) Derived from Lat. *hirpex*, 'a harrow,' *hearse* originally meant a triangular frame shaped like a harrow, for holding lights at a church service, especially the services in Holy Week. Later, *hearse* was applied to the illumination at a funeral, and then to almost everything connected with a funeral. Thus it could signify the dead body, the coffin, the pall covering it, the bier, the funeral car, the service (cf. the Glosse to the *Shepheards Calender*, November), and the grave Sometimes therefore its exact sense is doubtful, cf *Hamlet*, I. 4. 47, "hearsed in death," where 'entombed' or 'encosined' is equally suitable

his, the regular *neuter* possessive pronoun till about 1600; cf *Genesis* 1 12, "herb yielding seed after *his* kind," and III 15, "*it* shall bruise thy head, and thou shalt bruise *his* heel." At the close of the 16th century *its* came into use, but slowly. Spenser never has *its*, the Bible of 1611 never; Bacon rarely; Milton only three times in his poetry '*Nativity Ode*, 106, *Paradise Lost*, I. 254, IV. 813), and very rarely in

his prose; and Shal'espeare is doubtful. In no extant text of any of his works printed prior to his death does it occur: hence the name *Shakespeare* in the 1st Folio (five in a single play, *The Winter's Tale*) have been suspected as tamperings with the original. For his use of the c's, see 1. 2. 124, 11. 3. 8 and 16, 1. 3. 15.

hurgle, 11: 22, 'to dash', the frequentative verb of *hurl* in the old sense 'to dash', cf. F. *fourter*, 'to dash, sink again'. The word implies violent, rushing motion and the noise made thereby. See *hurl*. *You Like It*, IV. 3: 132. *Hurgle* is short for *hurgle*.

Incorporate, 1 3 13=incorporated A noticeable point in Elizabethan English is the tendency to make the past participles of verbs of Latin origin conform with the Latin forms. This is the case especially with verbs of which the Latin originals belong to the 1st and 3rd conjugations. Thus Shakespeare and Milton have many participles like 'create' (*creatus*), 'consecrate' (*consecratus*), 'dedicate' where the termination *-ate*, in modern English *-ed*, = Lat. *-atus*, the past participial termination of the 1st conjugation.

So with the Latin 3rd conjugation, Latin 3rd conjugation verbs like *distract* (*distractus*)—IV. 3 155—'deject' (*detractus*) 'suspect' (*suspectus*) 'addict' (*addictus*) 'pollute' (*pollutus*) with many others to be found in Shakespeare and Milton. In other parts, however, the Latin are abbreviated by analogy, e.g. *Uplift* (*Upliftus*) has 'uplift' = 'uplifted', though *Uplift* is of Scandinavian origin.

Indirection, in 3 p. "discovery" p. 1, and 12 p. 1. The King John, III. 1. 276, and cf. A. 1. 1. 114. "He is not a traitor nor a course" 12. negative phrase "a traitor" "straight" so the metaphor is the same as in the previous line.

[illegible]

JUNE 11, 1971: A C-130, with 1000 lbs of
 supplies, landed at the base. The plane was
 loaded with food, medicine, and other supplies.
 Often a merry dance. O I am, is a little bit of a
 little bit.

[illegible]

monuments of women. Gradually the notion of 'head' was lost, and the word came to mean simply 'covering' hence *hana-kerchief*, *neck-kerchief*.

knave, IV. 3. 241, 269, 'boy'; the original sense; cf Germ. *knabe*, 'boy' Often a kindly form of address, cf. *King Lear*, I 4 103, "Now, my friendly knave, I thank thee."

lief, I. 2 95; an adjective='dear'; cf "my liefest liege"='my dearest lord,' 2 *Henry VI.*, III. 1. 164 Akin to Germ *lieb*; cf. *lieb haben*, 'to hold dear,' and O. F. *avoir cher*. "I had as lief not be as live" may be analysed—'I would consider (=have) it as pleasant a thing not to be as to live, etc'

marry, I. 2. 229; corrupted from the name of the 'Virgin Mary', cf. "by'r lady"='by our Lady,' i.e. the Virgin. Such expressions dated from the pre-Reformation times in England The common meanings of *marry* are 'indeed, to be sure' and 'why' (as an expletive implying some contempt).

merely, I 2 39, 'absolutely, quite', a common Elizabethan use, cf *Hamlet*, I 2. 137. So *mere*='absolute, unqualified': e.g. "his mere enemy," *The Merchant of Venice*, III 2 265 Lat. *merus*, 'pure, unmixed'

methinks, III. 2. 113, methought. These are really *impersonal* constructions such as were much used in pre-Elizabethan English, their meaning is, 'it seems, or seemed, to me.' The pronoun is a dative, and the verb is not the ordinary verb 'to think'=A. S. *þencan*, but an obsolete impersonal verb 'to seem'=A. S. *þyncan*. These cognate verbs got confused through their similarity; the distinction between them as regards usage and sense is shown in Milton's *Paradise Regained*, II 266, "*Him thought* he by the brook of Cherith stood"='to him it seemed that' etc Cf. the difference between their German cognates *denken*, 'to think,' used personally, and the impersonal *es dünkt*, 'it seems'; also the double use of Gk. *δοκεῖν*. For the old impersonal constructions cf. Spenser, *Prothalamion* 60, "*Them seem'd* they never saw a sight so fayre"

mettle, I 1 66, I 2 313, 'disposition, temper'; sometimes implying 'high temper, bold spirit' (II. 1. 134, IV. 2 24) *Mettle* is only another spelling of *metal* (Lat *metallum*), and we find both forms indiscriminately in the 1st Folio Now *mettle* is used for the metaphorical senses—'temper, spirit', cf 'on his mettle'

mistook, I 2 48 Elizabethans often use the form of the past tense as a past participle—cf. took (II 1. 50), *shook* (*Henry V*, V. 2 191),

other, IV. 3. 242 = 'others'; cf. *Psalms* xlix. 10, "wise men also die and leave their riches for other," and lxxiii 8, "They corrupt other, and speak of wicked blasphemy" (*Prayer-Book* version) In Old English *other* was declined and made its plural *othre* when the plural inflexion *e* became obsolete, *othre* became obsolete, and for a time *other* was used for both singular and plural. this proved confusing, and a fresh plural *others* was formed by adding the ordinary plural suffix *-s*.

parley, v. 1. 21, 'conversation, conference'; especially between enemies with a view to an agreement. Cf *parle* in same sense; cf. *King John*, II. 205, "Our trumpet call'd you to this gentle parle." F. *parler*

passion, I 2. 40, 48; used of any strong feeling, emotion—as love, grief (III 1. 283), joy; cf. *King Lear*, v 3 198, "'Twixt two extremes of passion, joy and grief." Lat *passio*, 'suffering, feeling,' from *pati*, 'to suffer.'

peevish, v. 1. 61, 'silly, childish.' Shakespeare often applies the word thus, without any notion of ill-temper or fretfulness, to children, cf. *Richard III*, IV 2 100, "When Richmond was a little peevish boy." The original idea was 'making a plaintive cry,' as the *pecu* does.

physical, II 1. 261, 'wholesome, salutary,' from the notion 'pertaining to physic=remedy.' Cf. *Coriolanus*, I. 5. 19:

"The blood I drop is rather physical
Than dangerous to me."

prevent, III. 1. 35, v. 1. 105, 'to anticipate, forestall'; cf. *Psalms* cxix. 148, "Mine eyes prevent the night watches," and I *Thessalonians* iv. 15, "we which are alive shall not prevent them which are asleep," i e rise before. Hence prevention (II 1. 85, III. 1. 19) = 'hindrance through being forestalled' Lat *prævenire*, 'to come before.'

proper. Used in three senses in this play. (1) 'One's own' = Lat. *proprius*, 'own'; cf v. 3. 96, and *Cymbeline*, IV. 2. 97, "When I have slain thee with my proper hand" (2) 'Peculiar to', cf I 2 41, and *Measure for Measure*, v. 110, "faults proper to himself" (3) 'Fine', cf I. 1. 28, and *A Midsummer Night's Dream*, I. 2. 88, "a proper. . gentleman-like man."

property, IV. 1. 40, 'tool', cf *King John*, v. 2. 79, "I am too high-born to be propertied," i e treated as a mere implement The idea 'implement' is seen in "stage-properties" = stage-requisites

purpled, III. 1. 158 In poetry *purple* (like Lat. *purpureus*) often means 'red', Elizabethan writers apply it to blood. Cf *Richard II*, III 3. 94, "The purple testament of bleeding war" Cf πορφύρεον αἷμα and πορφύρεος θάνατος in Homer, and Vergil's *purpurea mors*.

purpose III: 146 The phrase "in the purpose" means I shall 'in conformity to one's purpose or idea' hence 'right, correct'. A literal translation of *Fid. profect, prop.* and *purge* are practically the same word, each coming from Lat. *pro-fectum*.

quick, 1 2 29, 300, 'full of life, script ly', the original root of the word is 'life', cf "the quick and the dead" So, *quicken* = 'to cause to live' or (intransitively) 'to revive' "The Minister who I serve quickens what's dead," *The Tempest*, III 1 6

rascal. IV 3 80. A term of the chase for animals not worth hunting on account of their lean, poor condition, or too young, etc. *As You Like It*, III. 3 58, "Horns? the noblest deer hath them as big as the rascal." Hence the general sense 'rascal, good for nothing.' *F. rascaille*, 'rabble.'

repeat, III 1 51, in the literal sense 'to recall (H. *re- + pte*, 'back' + *aff* *harr*, to 'call summon') especially in the sense, cf. *As 1* II, II 2 49, "The *harist* & *Beling* (he *repeats* himself) he returns from exile

rheumy, II 1. 266, 'causing cold'. In Shakespeare *Measure for Measure*, II 1. 104 are the words 'the flux of the humors', and in *Timon of Athens*, II 1. 104 are the words 'the flux of the humors'. The word 'flux' is derived from the Latin *fluxus*, 'a flowing', from *fluere*, 'to flow'.

five 1 3 6, 14 3 85, 'to cleave,' 'it' of Gen^a = 1 3 14 "a bolt (i.e. thunderbolt) that she id l... except in the participle ... (literally) 'a gap' in the sea)

note, N 3 95, always used in the phrase 'in a line', literally 'in a beaten track or road' of course. It is Q 1 10, modern French, 'à l'air-Lat' (the road and a way to go through obstacles).

Rad. I : 317. 'grave to ...' and ... common use the ... priests'; and Milton J ... resolution'. The original ... Let ...

STATE III - 1953 - 1954 (except), except - was the same as in 1952
was a common problem from 1952 to 1954. It was the same as in 1952
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preposition, and probably came from an absolute construction. Thus "save I" may be short for 'I being saved' = 'excepted'. Now *save*, like *except*, is commonly treated as a preposition.

security Elizabethan writers often use *secure* = 'too confident, careless,' Lat. *securus*. Cf. *Richard II.*, v. 3. 43, "secure, foolhardy king," and Fletcher's quibbling lines,

"To secure yourselves from these,
Be not too secure in ease."

In *Macbeth*, III. 5. 32, "Security is mortal's chiefest enemy," the sense is 'carelessness, over-confidence'; so in this play, II. 3. 8.

sennet; a term frequent in the stage directions of Elizabethan plays for a set of notes on a trumpet, sounded as a signal, e.g. of departure (I. 2. 24); what notes composed a 'sennet' is not known, but it was different from a 'flourish' (I. 2. 78). Sometimes spelt *signet*, which shows the derivation—O. F. *signet*, Lat. *signum*, 'a sign'.

shrewdly, III. 1. 146; used by Shakespeare unfavourably with an intensive force = 'highly,' 'very'; cf. *All's Well That Ends Well*, III. 5. 91, "He's shrewdly vexed at something." This use comes from *shrewd* (the past participle of *schreuen*, 'to curse') in its old sense 'bad'; cf. *King John*, v. 5. 14, "foul shrewd news," i.e. bad news.

sirrah, III. 1. 10, a contemptuous form of address. Derived ultimately from Lat. *senior*, cf. *sir* = O. F. *sire* from *senior* (whence also Ital. *signor*).

smatch, v. 5. 46, 'taste, spice of'; a softened form of *smack*, which was sometimes written *smach* in Middle E. Cf. 2 *Henry IV.*, I. 2. 111, "Your lordship hath yet some *smack* of age in you, some *relish* of the saltiness of time." Akin to Germ. *geschmack*, 'taste.'

sooth, 'truth'; cf. *forsooth*, soothsayer (I. 2. 19). Used adverbially (cf. II. 4. 20, "Sooth, madam, I hear nothing"), *sooth* is short for 'in sooth'. Adverbial phrases in constant use naturally get abbreviated.

stare, IV. 3. 280, 'to stiffen, stand on end'; the original notion was 'fixed, stiff', cf. Germ. *starr*, 'stiff,' and the verb *starren*, which, like *stare* in E., is used both of eyes looking fixedly and of hair 'standing on end.' Cf. *The Tempest*, I. 2. 213, "with hair up-staring."

stead, v. 1. 85, 'place'; for the plural cf. 1 *Chronicles* v. 22, "there fell down many slain. And they dwelt in their steads until the captivity." Obsolete now except in compounds, e.g. *bedstead*, *homestead*, *instead*. A. S. *stēde*, 'place'; akin to Germ. *stadt*, 'town'.

success. Its usual sense in Elizabethan E. is 'result, fortune'—how a person fares in a matter, or a thing turns out, whether well or ill. So

clearly in i. 3. 66, "good success" and in *Titus and Corde* ii. 2. 117, "Nor fear of bad success in a bad cause" It also means, as always now, 'good fortune', cf. ii. 2. 6, i. 3. 64

testy, iv. 3. 46, 'easily angered, fretful', cf. *Bicker* III, iii. 4. 29-

"And finds the testy gentleman so hot,

As he will love his head ere give consent"

O F *testu*, 'heady,' from O F. *teste* (i.e. *il le*) 'lead'

thorough, iii. 1. 136, v. 1. 110, a later form of *terough* (cf. Germ. *durch*) Then not uncommon; cf. Marlowe, *Fairies* (1604), iii. 106, "And make a bridge thorough the moving air" Used by modern writers sometimes for the sake of the metre, cf. Coleridge *Deer* *Mariner* 64, "Thorough the fog it came" From this later form we have *therough*, the adj. = 'complete,' and *theroughly*

toil, ii. 1. 206, 'sore', *F. toil*, 'cloth'; pl. *toils*, 'toils, engines for wild beasts' From Lat. *telum*, 'a web, thing woven'

trash, iv. 3. 26, 74 Originally meant bits of broken sticks found under trees—from Icelandic *tres*, 'twigs used for fuel, rubbish', this old meaning is seen in i. 3. 108 Then = any 'refuse, worthless material'

underling, i. 2. 141, 'an inferior' Diminutive of *under* such as *underling*, sometimes express contempt, cf. 'fretling, working'

unmeritable, iv. 1. 12, 'devoid of merit' In Elizabethan we see the termination *-able*, now commonly passive was often active, cf. 'tuneable' = *tuneful* in *A Pleasant Summer Night's Dream*, i. 1. 164, "More tuneable than lark to shepherd's ear" We still have 'changeable' = 'peaceable,' and some others used actively

unnumbered, iii. 1. 63 Elizabethan writers can do with the termination *-ed*, which belongs to the passive, as simple as we do to the adjectival ending *-able*, especially with words which have the negative prefix *un*, and the sense 'not to be' Cf. *unnumbered* = 'not to be avoided, inevitable,' and *unnumbered* = 'unnumbered,' cf. *unnumbered* III, iv. 4. 217, i. 4. 27 So in Milton often; cf. *L'A. reg.* 40, "Many and pleasures free" = 'not to be reproved, blameless'

voucherse, 'to design', Elizabethan 'design to grant' but also 'to accept' (ii. 1. 313); cf. *Timon of Athens*, i. 1. 135, "No thanks for my labour" (= accept my work) Elizabethan *voucherse* is common

while, i. 3. 82, 'the same', common Elizabethan *while* is often used as a "word" (or "a's") the whole of the sentence being the same as in *Timon* i. 1. 31 and *Timon* III, ii. 3. 5 ("God's will")

year, ii. 2. 120, 'to give', cf. *Timon* i. 1. 125, "I will give you a deal more year therefore" Then, a little later the 17th Century

SHAKESPEARE'S USE OF PLUTARCH

THE source to which Shakespeare owed the plot of *Julius Caesar* is North's translation of Plutarch's *Lives*. Plutarch, a Greek writer of the first century A.D., wrote the biographies of many celebrated Greeks and Romans. There was a French translation of his work made by Jacques Amyot, Bishop of Auxerre. From this French version, not from the original Greek, this collection of *Lives* was rendered into English by Sir Thomas North. North's *Plutarch* (as it is commonly called) appeared in 1579; the numerous reprints proved its popularity there. It supplied Shakespeare with the material of his three Roman plays, *Julius Caesar*, *Coriolanus*, and *Antony and Cleopatra*; with some details, and the names of certain characters, in *A Midsummer Night's Dream* and *Timon of Athens*, and perhaps with some of the classical allusions shown in the allusions scattered throughout his plays.

The special *Lives* upon which Shakespeare drew for the plot of *Julius Caesar* were those of Cæsar, Brutus, and Antony. And his obligations may be ranged under three headings. He owes to North's *Plutarch*,

- (1) The whole story of the play
- (2) Personal details concerning some of the characters
- (3) Occasional turns of expression and descriptive phrases

(1) That the whole story of *Julius Caesar* is contained in the first part will be made plain by the "Extracts" which are given below. As illustrations of Shakespeare's indebtedness to Plutarch, a few details and details of the play may be noted specially.

The *Lupercalia* and Antony's speech at the games—the interview between Brutus and Portia—the omens of Cæsar's fall—Cicero's oration—Decius Brutus's peroration—The storm—The soothsayer and Antony's speech—the murder—Antony's oration at the funeral—Cicero's death—the appearance of the ghost—The death of the deaths of Cæsar and Brutus.

(2) By "personal details" concerning the *dramatis personæ* are meant such points as these.

Cæsar's "falling sickness," and his superstitiousness. Antony's pleasure-loving tastes. Cicero's fondness for Greek: Cassius's "lean and hungry look," his "thick sight," Epicurean views, "choleric" temperament. Brutus's studious habits and philosophy (the Stoic).

(3) Verbal resemblances between *Julius Cæsar* and North's translation occur constantly. We may suppose that Shakespeare wrote the play with the narrative of the *Lives* fresh in his memory, and thus, perhaps unconsciously, repeated parts of what he had read. Several of these verbal coincidences have been pointed out in the *Notes*, some others may be given here.

"Indeed, they say the senators to-morrow
Mean to establish Cæsar as a king;
And he shall wear his crown by sea and land,
In every place, save here in Italy." I 3 85-88

"They were ready to proclaim him king of all his provinces of the Empire of Rome out of Italy, and that he should wear his diadem in all other places both by sea and land." *Life of Cæsar*

"To every Roman citizen he gives,
To every several man, seventy-five drachmas.
Moreover, he hath left you all his walks,
His private arbours and new-planted orchards,
On this side Tiber." III 2 246, 247, 252-254.

"He bequeathed unto every citizen of Rome 75 drachmas a man, and left his gardens and arbours unto the people, which he had built on this side of the river Tiber." *Life of Brutus*.

"You have condemn'd and noted Lucius Pella." IV 3 2
"Brutus did condemn and note Lucius Pella." *Life of Brutus*.

"Coming from Sardis, on our former ensign
Two mighty eagles fell." V. 1 80, 81

"There came two eagles that lighted upon two of the foremost ensigns." *Life of Brutus*.

"What are you, then, determined to do?" V 1. 100

"What art thou then determined to do?" *Life of Brutus*.

"The last of all the Romans, fare thee well!" 1.3.90

"He lamented the death of Cassius, calling him the last of all the Romans" *Life of Brutus*

Very similar is Tennyson's use in *The Idylls of the King* of "Arthur's *Morte Darthur*. The *Idylls* have many echoes of *Idylls of the King* in English, such as the description "clothed in white samite," 2.2.101, to the Holy Grail (513) and to the arm of the Lady of the Lake who gave King Arthur the sword Excalibur (*The Coming of Arthur*, 25—26) and took it back (*The Passing*, 311—314). And since the poet has woven the words of the original into new contexts, as Shakespeare does sometimes with Plutarch.

Julius Caesar, then, is not an example of Shakespeare's reticence in the invention of a plot and incidents. Apart from the characterisation and poetry of the play, it is in his treatment of the material supplied by Plutarch that he reveals his genius. Making the murder of Caesar with its avengement the central idea, he has selected only those incidents which bear directly on his purpose, has brought them into close, vital relations, and omitted everything in Plutarch's narrative that was irrelevant. The outcome is a closely knit work, brought through all its parts by one main idea which unifies the whole. And this result is achieved at the cost of a few inconspicuous deviations from history. They are as follows.

(1) Shakespeare makes Caesar's "triumph" take place on the day of the *Lupercalia* instead of six months before.

(2) He places the murder of Caesar in the *Curia Hostilia* in the *Curia Pompeiana*; see pp. 196, 197.

I note particularly how Shakespeare omits all that comes before the meeting of the *Triumvirs* in which the first of the civil wars is begun—the campaign of 49 B.C. which brought about the *Triumvirate*. The action of the play centres on Caesar himself from the moment of his entrance to the thought kept before us is his avengement. At the close of the play the *Triumvirate* has begun, the meeting of the *Triumvirs* has begun, and we are left with the dispute and conflict that, as a result of the *Triumvirate*, will ensue. As the *Triumvirate* passes under Octavian's rule. In the same way the *Triumvirate* is dismissed as a thing of the past, and the *Triumvirate* is dismissed as a thing of the past, and the *Triumvirate* is dismissed as a thing of the past.

It has been observed that the *Triumvirate* is a thing of the past, and the *Triumvirate* is dismissed as a thing of the past, and the *Triumvirate* is dismissed as a thing of the past.

(3) He assigns the murder, the reading of the will, the funeral and Antony's oration, and Octavius's arrival at Rome, to the same day. Historically, the murder took place on March 15; the will was published by order of the Senate on March 18, the funeral was celebrated on March 19 or 20; and Octavius did not arrive till May

(4) He makes the Triumvirs meet at Rome instead of near Bononia.

(5) He combines the two battles of Philippi. Really there was an interval between them of twenty days, Cassius fell in the first battle, and Brutus after the second. Octavius was too ill to take part in the first.

Most of these deviations from history come under the heading 'compression'. A dramatist, dealing with events that extend over a long period, must be permitted a certain license in curtailing the time and compressing the facts otherwise his work will be broken up and lack *concentration*. Thus in the third Act rigid adherence to history was quite incompatible with intensity of dramatic effect; it would have necessitated several scenes treating each incident separately, and the tragic force of the whole must have been frittered away.

One other aspect of Shakespeare's handling of Plutarch may be noticed, viz the fresh touches which he adds, the suggestive strokes that heighten so much the impression made by the bare statements of the historian. Thus how effectively does he amplify the following sentence of Plutarch "taking Cæsar's gown Antony laid it open to the sight of them all, shewing what a number of cuts and holes it had upon it." Shakespeare makes Antony stir the hearts of the citizens, first by associating "Cæsar's vesture" with that crowning victory on the Sambre which evoked at Rome such rejoicings as had scarce been known in all her long history, and then by particularising with fine audacity of fancy the very rents pierced by the several thrusts of the conspirators—though Antony had not even been present at the murder. Thus does prosaic history become transfigured into drama.

Again, in the scene of Cinna's death how humorous is that "Tear him for his bad verses, tear him for his bad verses", and in the fourth Act how imaginative the introduction of the music and song which smooth away the feeling of unrest left by the dispute between the generals and induce a repose that harmonises with the manifestation of the supernatural.

EXTRACTS FROM PLUTARCH THAT ILLUSTRATE "JULIUS CÆSAR"

ACT I.

Cæsar's "triumph over Pompey's blood." Scene 1. 37—56

1. "This was the last war that Cæsar made. But the triumph he made into Rome for the same did as much offend the Romans, as I more, than any thing that ever he had done before. because he had first overcome captains that were strangers, nor barbarous kings, but had destroyed the sons of the noblest man of Rome, whom for he had overthrown. And because he had plucked up his race by the roots, men did not think it meet for him to triumph so for the calamity of his country, rejoicing at a thing for the which he had but one excuse to allege in his defence unto the gods and men, that he was compelled to do that he did." (*Life of Cæsar.*)

The tribunes "disrobe the images"

Scene 1. 69—74, Scene 2. 85—100.

2. "There were set up images of Cæsar in the city, with diadems upon their heads like kings. Those the two tribunes, Flavius and Marullus, went and pulled down, and further more, meeting with them that first saluted Cæsar as king, they commanded them to go home. Cæsar was so offended withal, that he deprived Marullus and Flavius of their tribuneships." (*Life of Cæsar.*)

The "feast of Lupercal." Scene 1. 73, Scene 2. 95—

3. "At that time the feast *Lupercalia* was celebrated, the which in old time men say was the feast of shepherds' children, because they came unto the feast of the Lupercus in Arcadia. But now because there are there are divers noblemen's sons, young men, and some of them magistrates themselves that govern them, which have made it a great city, making in sport them they meet in the streets with the women.

hair and all on, to make them give place¹. And many noblewomen and gentlewomen also go of² purpose to stand in their way, and do put forth their hands to be stricken, as scholars hold them out to their school-master to be stricken with the ferula³ persuading themselves that, being with child, they shall have good delivery; and so, being barren, that it will make them to conceive with child." (*Life of Cæsar.*)

Cassius incites Brutus. Scene 2.

4 "Therefore, Cassius did first of all speak to Brutus. Cassius asked him if he were determined to be in the Senate-house the first day of the month of March, because he heard say that Cæsar's friends should move the council that day, that Cæsar should be called king by the Senate. Brutus answered him, he would not be there 'But if we be sent for,' said Cassius, 'how then?' 'For myself then,' said Brutus, 'I mean not to hold my peace, but to withstand⁴ it, and rather die than lose my liberty.' Cassius being bold, and taking hold of this word: 'Why,' quoth he, 'what Roman is he alive that will suffer thee to die for thy liberty? What? knowest thou not that thou art Brutus?.. Be thou well assured that at thy hands they [the noblest men and best citizens] specially require, as a due debt unto them, the taking away of the tyranny, being fully bent⁵ to suffer any extremity for thy sake, so that⁶ thou wilt shew thyself to be the man thou art taken for, and that they hope thou art' " (*Life of Brutus*)

"Yond Cassius has a lean and hungry look."

Scene 2. 192—214.

5 "Cæsar also had Cassius in great jealousy, and suspected him much whereupon he said on a time to his friends, 'What will Cassius do, think ye? I like not his pale looks.' Another time when Cæsar's friends complained unto him of Antonius and Dolabella, that they pretended⁷ some mischief towards him: he answered them again, 'As for those fat men and smooth-combed heads,' quoth he, 'I never reckon of them, but these pale-visaged and carrion-lean people, I fear them most,' meaning Brutus and Cassius." (*Life of Cæsar.*)

Cæsar refuses the crown offered him by Antony at the Lupercalia.

Scene 2 220—252.

6 "The Romans by chance celebrated the feast called Lupercalia, and Cæsar, being apparelled in his triumphing robe, was set in the Tribune⁸

¹ give way.

² on.

³ cane.

⁴ oppose.

⁵ resolved.

⁶ provided that.

⁷ plotted.

⁸ the Rostra.

where they use^d to make their orations to the people, and from thence did behold the sport of the runners. Antonius, being one among the rest that was to run, leaving the religious ceremonies and old customs of that solemnity, he ran to the tribune where Cæsar was set, and carried a laurel crown in his hand, having a royal bar or diadem wreath^d about it, which in old time was the ancient mark and token of a king. When he was come to Cæsar, he made his fellow runners with him lift him up, and so he did put his laurel crown upon his head, signify^g thereby that he had deserved to be king. But Cæsar, making^g as though he refused it, turned away his head. The people were so rejoiced at it, that they all clapped their hands for joy. Antonius again did put it on his head. Cæsar again refused it, and thus they were striving off and on a great while together. As oft as Antonius did put this laurel crown unto him, a few of his followers rejoiced at it, and as oft also as Cæsar refused it, all the people together clapped their hands. And this was a wonderful thing, that they suffered all things subjects should do by commandment of their kings; and yet they could not abide the name of a king, calling it as the utter destruction of their liberty. Cæsar, in a rage, arose out of his seat, and plucking down the collar of his gown from his neck, he shewed it naked, bidding any man strike off his head if it would.
(*Life of Brutus*)

Cæsar "lightly esteems" the Senate.

7 "When they had decreed divers honours for him in the Senate, the Consuls and Prætors, accompanied with the whole assembly of the Senate, went unto him in the market place^d, where he was set by the pulpit^d for orations, to tell him what honours they had decreed for him in his absence. But he, sitting still in his majesty, demanding of them unto them when they came in, as if they had been private men, answered them, that his honours had more need to be enlarged. This did not only offend the Senate, but also, to see that he should sell the liberties of the commonwealth thus much secretly in private, he was departed thence very sorrowful. Then when at Cæsar's departure he parted home to his house, and he was called to the pulpit, and he shewed his neck bare, he cried out at the people, that they should not be so easily deceived.

^d *Forum*.

^e *Curia*.

^f The expression should be, Extraordinary honours were decreed for him, and he was called to the pulpit, and he shewed his neck bare.

^g *Id est*.

^h *Id est*.

ready to offer to any man that would come and cut it.' Notwithstanding it is reported, that afterwards, to excuse his folly, he imputed it to his disease, saying, 'that their wits are not perfect¹ which have this disease of the falling evil², when standing on their feet they speak to the common people, but are soon troubled with a trembling of their body, and a sudden dimness and giddiness' But that was not true, for he would have risen up to the Senate, but Cornelius Balbus one of his friends (or rather a flatterer) would not let him, saying: 'What, do you not remember that you are Cæsar, and will you not let them reverence you and do their duties?' " (*Life of Cæsar*)

The omens of Cæsar's fall. Scene 3. 1—78

8. "Certainly destiny may easier be foreseen than avoided, considering the strange and wonderful signs that were said to be seen before Cæsar's death. For, touching the fires in the element³, and spirits running up and down in the night, and also the solitary birds to be seen at noon-days sitting in the great market-place, are not all these signs perhaps worth the noting, in such a wonderful chance as happened? But Strabo the philosopher writeth, that divers men were seen going up and down in fire: and furthermore, that there was a slave of the soldiers that did cast a marvellous burning flame out of his hand, insomuch as they that saw it thought he had been burnt; but when the fire was out, it was found he had no hurt."

The papers "entreating" Brutus to "speak, strike, redress"

Scene 2 319—324, Scene 3 142—146; Act II. Scene 1 46—56

9. "Now they that desired change, and wished Brutus only their prince and governor above all other, they durst not come to him themselves to tell him what they would have him do, but in the night did cast sundry papers into the Prætor's seat, where he gave audience, and the most of them to this effect. 'Thou sleepest, Brutus, and art not Brutus indeed.' Cassius, finding Brutus' ambition stirred up the more by these seditious bills⁴, did prick⁵ him forward and egg him on⁶ the more, for⁷ a private quarrel he had conceived against Cæsar." (*Life of Cæsar*)

¹ perfect.

² spur

³ epilepsy.

⁴ incite him.

⁵ sly

⁷ because of.

⁶ writings

"But what of Cicero? shall we sound him?"

Scene 1. 141

13 "They durst not acquaint Cicero with their conspiracy, al-
he was a man whom they loved dearly and trusted best. for the
afraid that he being a coward by nature, and age having also in
his fear, he would quite turn and alter all their purpose, and quer
heat of their enterprise, the which specially required hot and
execution" (*Life of Brutus*)

Brutus refuses to let Antony be slain with Cæsar.

Scene 1. 151

14. "All the conspirators, but Brutus, determining¹ upon this
thought it good also to kill Antonius, because he was a wicked
and that² in nature favoured tyranny besides also, for that he
great estimation with soldiers, having been conversant of long
amongst them. and especially having a mind bent to great enter-
he was also of great authority at that time, being Consul with
But Brutus would not agree to it. First, for that he said it was
honest³: secondly, because he told them there was hope of changing
him So Brutus by this means saved Antonius' life." (*Life of Brutus*)

Brutus and Portia Scene 1. 233—309.

15. "Now Brutus, who knew very well that for his sake
noblest, valiantest, and most courageous men of Rome did venture
lives, weighing with himself the greatness of the danger: when he
of his house, he did so frame and fashion his countenance and look
no man could discern he had anything to trouble his mind But
night came that⁴ he was in his own house, then he was clean changed
for either care⁵ did wake him against his will when he would have
or else oftentimes of himself he fell into such deep thoughts
enterprise, casting⁶ in his mind all the dangers that might happen
his wife found that there was some marvellous great matter that troubled
his mind, not being wont to be in that taking⁷, and that he could
well determine with himself.

"His wife Porcia was the daughter of Cato This young lady

¹ deciding.

² one hat

³ right, fair

⁴ so

⁵ anxiety

⁶ calculating.

⁷ state of mind

Brutus, who went to see him being sick in his bed, and said unto him : ' Ligarius, in what a time art thou sick ' ' Ligarius rising up in his bed, and taking him by the right hand, said unto him : ' Brutus,' said he, ' if thou hast any great enterprise in hand worthy of thyself, I am whole '." (*Life of Brutus*)

Calpurnia's dream. "Do not go forth to-day"

Scene 2. 1—56.

17. "He [Cæsar] heard his wife Calpurnia, being fast asleep, weep and sigh, and put forth many fumbling¹ lamentable speeches · for she dreamed that Cæsar was slain. Insomuch that, Cæsar rising in the morning, she prayed him, if it were possible, not to go out of the doors that day, but to adjourn the session² of the Senate until another day And if that he made no reckoning of her dream, yet that he would search further of the soothsayers by their sacrifices to know what should happen him that day Thereby it seemed that Cæsar likewise did fear and suspect somewhat, because his wife Calpurnia until that time was never given to any fear or superstition · and that then he saw her so troubled in mind with this dream she had But much more afterwards, when the soothsayers having sacrificed many beasts one after another, told him that none did like³ them then he determined to send Antonius to adjourn the session of the Senate." (*Life of Cæsar.*)

Decius Brutus persuades Cæsar to go to the Senate-house.

Scene 2 57—107.

18. "In the meantime came Decius Brutus, surnamed Albinus, in whom Cæsar put such confidence, that in his last will and testament he had appointed him to be his next heir, and yet was of the conspiracy with Cassius and Brutus he, fearing that if Cæsar did adjourn the session that day, the conspiracy would be betrayed, laughed at the soothsayers, and reproved Cæsar, saying, 'that he gave the Senate occasion to mislike with⁴ him, and that they might think he mocked them, considering that by his commandment they were assembled, and that they were ready willingly to grant him all things, and to proclaim him king of all his provinces of the Empire of Rome out of Italy, and that he should wear his diadem in all other places both by sea and land And furthermore, that if any man should tell them from him they should⁵ depart for

¹ rambling

² sitting

³ please

⁴ be displeased with.

⁵ must.

that present time, and return again when Calpurnia's old baseless dreams, what would his enemies and ill-willers say, and how could they like of his friends' words? And who could persuade them otherwise, but that they would think his domination a slavery unto them, and tyrannical in himself? And yet if it be so," said he, "it is your duty, my dislike of this day, it is better that you go yourself in person, and, saluting the Senate, to dismiss them all another time." Thereupon he took Caesar by the hand, and brought him out of his house. (*Exit of Caesar*)

Artemidorus. Scene 3; Act III. Scene 1. 3—10

19 "And one Artemidorus also, born in the isle of Rhodes, a doctor of rhetoric in the Greek tongue, who by means of his profession was very familiar with certain of Brutus' confederates, and therefore when the most part of all their practices against Caesar, came and brought him a little bill, written with his own hand, of all that he meant to do to him. He, marking how Caesar received all his supplications that were offered him, and that he gave them straight to his men that were about him, pressed nearer to him, and said, 'Caesar, read this memorial to yourself, and that quickly, for they be matters of present death, and touch you nearly.' Caesar took it of him, but would never read it, though he many times attempted it, for the number of people that did salute him: but holding it still in his hand, he, being come to the senate-house, on withal into the Senate house." (*Exit of Caesar*)

Fortia's anxiety. Scene 4

20 "Now in the meantime there came one of Brutus' men private unto him, and told him his wife was adread. For Fortia, being very careful and pensive for that which was to come, and being vexed with sorrow with so great an inward proof of mind, she could not sleep within, but was troubled with every little noise, as if she were one of those that are taken and possessed with the fury of the devil, asking every man that came from the senate place what Brutus said, and still sent messengers after him, to know what news. At length Caesar's men being privy to it, reported that he was not well, and that he was not able to take any more of his business, and that he was suddenly exceedingly ill, and that he was now lying in bed, and that he was now in a very dangerous condition." (*Exit of Fortia*)

1 approve of
2 affect

3 I approve of
4 I affect
5 I affect
6 I affect
7 I affect
8 I affect
9 I affect
10 I affect

was taken in the midst of her house, where her speech and senses failed her. Howbeit she soon came to herself again, and so was laid in her bed, and attended by her women. When Brutus heard these news, it grieved him, as it is to be presupposed yet he left not off the care of his country and commonwealth, neither went home to his house for any news he heard." (*Life of Brutus.*)

ACT III.

"The Ides of March are come" Scene I. 1, 2

21. "There was a certain soothsayer that had given Cæsar warning long time afore, to take heed of the day of the Ides of March, (which is the fifteenth of the month), for on that day he should¹ be in great danger. That day being come, Cæsar going unto the Senate-house, and speaking merrily unto the soothsayer, told him, 'the Ides of March be come'. 'so they be,' softly answered the soothsayer, 'but yet are they not past'." (*Life of Cæsar.*)

Popilius Læna. Scene I. 13—24

22. "Another Senator, called Popilius Læna, after he had saluted Brutus and Cassius more friendly than he was wont to do, he rounded² softly in their ears, and told them: 'I pray the gods you may go through with that you have taken in hand; but withal, despatch, I reade³ you, for your enterprise is bewrayed⁴.' When he had said, he presently⁵ departed from them, and left them both afraid that their conspiracy would out. When Cæsar came out of his litter, Popilius Læna (that had talked before with Brutus and Cassius, and had prayed the gods they might bring this enterprise to pass) went unto Cæsar, and kept him a long time with a talk. Cæsar gave good ear unto him: wherefore the conspirators (if so they should be called) not hearing what he said to Cæsar, but conjecturing by that he had told them a little before that his talk was none other but the very discovery of their conspiracy, they were afraid every man of them; and, one looking in another's face, it was easy to see that they all were of a mind, that it was no tarrying⁶ for

¹ would.

² whispered.

³ advise.

⁴ betrayed.

⁵ immediately.

⁶ no use to wait.

them till they were apprehended, but rather that they should kill themselves with their own hands. And when Cassius and certain others clapped their hands on their swords under their gowns, to draw them, Brutus, marking the countenance and gesture of Antony, and considering that he did use himself rather like an humble and earnest suitor, than like an accuser, he said nothing to his companion (because there were many amongst them that were not of the conspiracy) but with a cheerful countenance encouraged Cassius. And immediately after, Antony went from Caesar, and kissed his hand which showed plainly that it was for some matter concerning himself, that he had held him so long in talk. (*Life of Brutus*)

Caesar's death. Scene 1. 57—77

23 "So Caesar coming into the house, all the Senate standing up, on their feet to do him honour. Then part of Brutus' company and conference rates stood round about Caesar's chair, and part of them also came before him, as though they made suit with Julius Cimber, to call him his brother again from banishment: and thus provoking, till they were followed Caesar till he was set in his chair. Who denouncing, protesting, and being offended with them one after another, because the more they were denied the more they pressed upon him, till he called Metellus to him, Metellus at length, taking his gown with both his hands, pulled it over his neck, which was the sign given the consuls to put upon him. Then Casca, behind him, struck him in the neck with his sword, howbeit the wound was not great nor mortal because of the fear of such a devilish attempt did amaze him: and taking his dagger from him, that he killed him not at the first blow. But Caesar rising straight unto him, caught hold of his sword and held it fast; and then both cried out, Caesar in Latin. Ουδεν τι ο Κατω, which is to say, and Casca, in Greek. Οχις εν τω. I shall be, &c.

"At the beginning of this act, the villains were present to the scene of the conspiracy, were so amazed with the tumultuous gathering, that they had no power to fly neither to help nor to remove themselves from the outcry. They on the other side that had come with the consuls, and had him in an embrace with the swords drawn out, and with the dagger turned him no where but he was smitten at the same point: he called sword in his face and was killed with the same blow: and then as a wild beast takes off his skin, so Brutus was a terrible sight to the

every man should give him a wound, because all their parts should be in this murder. and then Brutus himself gave him one wound. Men report also, that Cæsar did still defend himself against the rest, running every way with his body: but when he saw Brutus with his sword drawn in his hand, then he pulled his gown over his head, and made no more resistance, and was driven either casually¹ or purposely², by the counsel of the conspirators, against the base³ whereupon Pompey's image stood, which ran all of a gore-blood till he was slain. Thus it seemed that the image took just revenge of Pompey's enemy, being thrown down on the ground at his feet, and yielding up the ghost there, for⁴ the number of wounds he had upon him. For it is reported, that he had three and twenty wounds upon his body. and divers of the conspirators did hurt themselves, striking one body with so many blows." (*Life of Cæsar.*)

Confusion in the city Scene 1 82—98

24. "When Cæsar was slain, the Senate (though Brutus stood in the midst⁵ amongst them, as though he would have said something touching this fact⁶) presently ran out of the house, and flying, filled all the city with marvellous fear and tumult. Insomuch as some did shut to⁷ the doors, others forsook their shops and warehouses, and others ran to the place to see what the matter was. and others also that had seen it ran home to their houses again" (*Life of Cæsar.*)

"Then walk we forth, even to the market-place."

Scene 1. 105—121.

25 "Brutus and his confederates, being yet hot with this murder they had committed, having their swords drawn in their hands, came all in a troupe together out of the Senate and went into the market-place, not as men that made countenance⁸ to fly, but otherwise boldly holding up their heads like men of courage, and called to the people to defend their liberty, and stayed to speak with every great personage whom they met in their way" (*Life of Cæsar*)

Brutus' speech to the citizens Scene 2. 1—52.

26 "When the people saw him in the pulpit, although they were a multitude of rakehels⁹ of all sorts, and had a good will to make some

¹ by accident.

² intentionally

³ pedestal.

⁴ because of.

⁵ midst.

⁶ deed.

⁷ close.

⁸ had the appearance.

⁹ turbulent men.

start; yet, being ashamed to do it, for the reverence they have for Brutus, they kept silence to hear what he would say. When Brutus began to speak, they gave him quiet audience; but when, afterwards, they saw that this was not all coming from the mouth of Brutus, for when another, called Cassius, would have spoken and begin to accuse Caesar, they fell into a great uproar and would not have him speak. (Life of Brutus.)

Cesar's funeral. The reading of his will. Scene 3: 141-156

27 "They [the Senate] came to call of Cæsar's will, and command
and of his funerals and tomb. Then Antonius, thinking goodly becom-
ment should be read openly, and also the body should be publicly
buried, and not in haggard manner, let the people's mind should take
occasion to be worse attended, rather and otherwise. Cæsar's body
spake against it. But Brutus went with the people, and stirred them to
it, wherein it seemeth he committed a great fault. For he thought
he did, was when he would not consent to the fellow countrymen that
Antonius should be slain, and therefore he was justly accounted that
thereby he had saved and strengthened a living and growing seed of
their conspiracy. The second fault was when he agreed that Cæsar's
funerals should be as Antonius would have them, the same which almost
marred all. For first of all when Cæsar's funeral was carried
among them, wherein it appeared to be longed for, and every man
of Rome 75 drachmas a man, and the body was put into gold plate
unto the people, which he had on the side of the river Tiber in the
place where now the temple of Fortuna stood, the people followed and
him, and were marvellously contented with it.

Amir's second son, Sayyid Mirza

[illegible]

Anger of the citizens against the conspirators "Fire the traitors' houses" Scene 2 258—264.

29 "Therewithal the people fell presently into such a rage and mutiny, that there was no more order kept amongst the common people For some of them cried out, 'Kill the murtherers': others plucked up forms, tables, and stalls about the market-place, as they had done before at the funerals of Clodius, and having laid them all on a heap together, they set them on fire, and thereupon did put the body of Cæsar, and burnt it in the mids¹ of the most holy places And furthermore, when the fire was throughly² kindled, some here, some there, took burning firebrands, and ran with them to the murtherers' houses that killed him, to set them on fire. Howbeit the conspirators, foreseeing the danger before, had wisely provided for themselves and fled." (*Life of Brutus.*)

Arrival of Octavius in Rome Scene 2 267.

30 "Now the state of Rome standing in these terms³, there fell out another change and alteration, when the young man Octavius Cæsar came to Rome. He was the son of Julius Cæsar's niece, whom he had adopted for his son, and made his heir, by his last will and testament. But when Julius Cæsar, his adopted father, was slain, he was in the city of Apollonia (where he studied) tarrying for him, because he was determined to make war with the Parthians but when he heard the news of his death, he returned again to Rome" (*Life of Brutus*)

Cinna the Poet. Scene 3

31. "There was a poet called Cinna, who had been no partaker of the con-piracy, but was alway one of Cæsar's chiefest friends he dreamed, the night before, that Cæsar bad him to supper with him, and that he refusing to go, Cæsar was very importunate with him, and compelled him; so that at length he led him by the hand into a great dark place, where being marvellously afraid he was driven to follow him in spite of his heart. This dream put him all night into a fever; and yet notwithstanding, the next morning, when he heard that they carried Cæsar's body to burial, being ashamed not to accompany his funerals, he went out of his house, and thrust himself into the press of the common people that were in a great uproar. And because some one called him by his name Cinna, the people thinking he had been that Cinna who in an oration he made had spoken very evil of Cæsar, they, falling upon him in their rage, slew him outright in the market-place" (*Life of Brutus.*)

¹ midst.

² thoroughly

³ being in this condition.

ACT IV.

Meeting of the Triumvirs The Proscriptions Scene 1

32 "Thereupon all three met together (to wit, Cæsar, Antonius, and Lepidus) in an island environed round about with a little river, and there remained three days together. Now as touching a lecture upon them they were easily agreed, and did divide all the empire of Rome between them, as if it had been their own inheritance. But yet they could hardly agree whom they would put to death: for every one of them would kill their enemies, and save their kinsmen and friends. At length, giving place to their greedy desire to be revenged of their enemies, they spurned all reverence of blood and holiness of friendship at their feet. They condemned 200 of the chiefest citizens of Rome to be put to death by proscription." (*Life of Antony*)

were both amazed and afraid also, lest it would grow to further matter: but yet they were commanded that no man should come to them. Notwithstanding, one Marcus Phaonius, that had been a friend and a follower of Cato while he lived, and took upon him to counterfeit a philosopher, not with wisdom and discretion, but with a certain bedlem¹ and frantic motion. he would needs come into the chamber, though the men offered² to keep him out. But it was no boot³ to let⁴ Phaonius, when a mad mood or toy⁵ took him in the head: for he was a hot hasty man, and sudden in all his doings, and cared for never a senator of them all. Now, though he used this bold manner of speech after the profession of the Cynic philosophers (as who would say, *Dogs*), yet his boldness did no hurt many times, because they did but laugh at him to see him so mad. This Phaonius at that time, in despite of the door-keepers, came into the chamber, and with a certain scoffing and mocking gesture, which he counterfeited of⁶ purpose, he rehearsed the verses which old Nestor said in Homer:

'My lords, I pray you hearken both to me,

For I have seen mo⁷ years than suchie⁸ three.'

Cassius fell a-laughing at him but Brutus thrust him out of the chamber, and called him dog, and counterfeit Cynic. Howbeit his coming in brake their strife at that time, and so they left each other." (*Life of Brutus.*)

Portia's death Scene 3. 147—157.

35. "And for⁹ Porcia, Brutus' wife, Nicolaus the Philosopher and Valerius Maximus do write, that she, determining to kill herself (her parents and friends carefully looking to her to keep her from it), took hot burning coals and cast them into her mouth, and kept her mouth so close that she choked herself." (*Life of Brutus*)

The apparition of Cæsar's Spirit to Brutus

Scene 3 274—289

36 "The ghost that appeared unto Brutus shewed plainly, that the gods were offended with the murder of Cæsar. The vision was thus. Brutus being ready to pass over his army from the city of Abydos to the other coast lying directly against¹⁰ it, slept every night (as his manner was) in his tent, and being yet awake, thinking of his affairs (for by report he

¹ mad.

² tried.

³ no use.

⁴ hinder.

⁵ whim.

⁶ on.

⁷ more.

⁸ such.

⁹ as for

¹⁰ right opposite.

was as careful a captain and lived with as little sleep as ever he did. He thought he heard a noise at his tent-door, and looking forth in the light of the lamp that waxed very dim he saw a horrible vision of a man, of a wonderful greatness and dreadful in aspect, so that he was to him marvellously afraid. But when he saw that it was no other but stood by his bed-side and said nothing at length he asked him who he was. The image answered him, 'I am thy evil spirit, Brutus, and thou shalt see me by the day of Philippos.' Then he was very much amazed, and said, 'Well, I shall see thee then.' Thereupon the spirit presently vanished from him." (*Life of Cæsar*)

37. "So, being ready to go into Europe, once again he (Brutus) all the camp took quietude as he was in his tent, but while he was thinking of weighty matters, he thought he heard a noise, and casting his eye towards the door of his tent he beheld a wonderful strange and monstrous shape of a man, very great and terrible, and said never a word. So Brutus boldly asked him who he was, and what cause brought him thither. The spirit answered, 'I am thy evil spirit, Brutus, and thou shalt see me by the day of Philippos.' Brutus being so overcome at the vision, he said, 'Well, then I shall see thee again.' The spirit presently vanished away, and Brutus called his men unto him, who told him that they heard no noise, nor saw any thing at all." (*Life of Cæsar*)

ACT V

Cæsar's to Portia. Scene 1. 71-77

38. "We also, I pray you, consider, as I have said, that I am compelled again to my journey, and will (as I have said) leave you in jeopardy the liberties of our country to the hands of those to whom we must be lively, and of great consequence. For we are to give up to them whom we should wrong to our children, to our wives, to our friends, to our evil consciences. Moreover, when I have said that Cæsar has said these words unto me, he bade me to be gone, and would not suffer me to stay to see the next night following, for he said that he would not see me." (*Life of Cæsar*)

The omens their effect upon Cassius Scene 1. 77—89

39 "When they raised their camp, there came two eagles that, flying with a marvellous force, lighted upon two of the foremost ensigns, and always followed the soldiers, which gave them meat and fed them, until they came near to the city of Philippi: and there, one day only before the battle, they both flew away. And yet further, there was seen a marvellous number of fowls¹ of prey, that feed upon dead carcasses. The which [omens] began somewhat to alter Cassius' mind from Epicurus' opinions, and had put the soldiers also in a marvellous fear. Thereupon Cassius was of opinion not to try this war at one battle, but rather to delay time, and to draw it out in length, considering that they were the stronger in money, and the weaker in men and armour. But Brutus did alway before, and at that time also, desire nothing more than to put all to the hazard of battle, as soon as might be possible."

The morning of the day of battle Scene 1. 93—126.

40 "By break of day, the signal of battle was set out in Brutus' and Cassius' camp, which was an arming scarlet coat. and both the chieftains spake together in the midst of their armies. There Cassius began to speak first, and said: 'The gods grant us, O Brutus, that this day we may win the field, and ever after to live all the rest of our life quietly one with another. But sith² the gods have so ordained it, that the greatest and chiefest things amongst men are most uncertain, and that if the battle fall out otherwise to-day than we wish or look for, we shall hardly meet again, what art thou then determined to do, to fly, or die?' Brutus answered him, being yet but a young man, and not over greatly experienced in the world. 'I trust³ (I know not how) a certain rule of philosophy, by the which I did greatly blame and reprove Cato for killing himself, as being no lawful nor godly act, touching the gods: nor concerning men, valiant, not to give place and yield to divine providence, and not constantly and patiently to take whatsoever it pleaseth him to send us, but to draw back and fly: but being now in the midst of the danger, I am of a contrary mind. For if it be not the will of God that this battle fall out fortunate for us, I will look no more for hope, neither seek to make any new supply for war again, but will

¹ birds.

² since

³ Should be 'trusted,' and his answer really begins at 'being yet.' North missed the sense and so Shakespeare was misled. See v. 1. 101—108 note.

rid me of this miserable world and content me with my fortune. For I gave up my life for my country in the Ides of March, for which I shall live in another more glorious world!" Cassius fell pale with joy, and embracing him, "Come on then," said he, "let us go and encourage our enemies with this mind. For either we shall conquer, or we shall not need to fear the conquerors." After this talk, they both went on to join among their friends for the ordering of the battle.

The battle defeat of Cassius. Scene 3. 1—8

41 "Brutus had conquered all on his side, and Cassius fled to the other side. For nothing undid them but that Brutus went not to help Cassius, thinking he had overcome them as himself had done, and Cassius on the other side tarried not for Brutus, thinking he had been overthrown as himself was. He [Cassius] was moreover angry to see how Brutus' men ran to give charge upon their enemies and a great noise for the word of the battle, nor commandment to give charge, and he grieved him besides, that after he [Brutus] had overcome them, his men fell straight to spoil and were not careful to compass the rest of the enemies behind but with tarrying too long alone, more than they ought the valiantness or foresight of the captain of his enemies. Cassius found himself compassed in with the right wing of his enemies as a man. Whereupon his horsemen broke immediately, and did full fast what they could. Furthermore perceiving his footmen to be pressed, he did what he could to keep them from flying, and took an eagle from one of the enemy's bearers that fell and stuck it fast on his foot, and with much ado he could scarce keep his own ground together."

acquainted with him lighted from their horses, and went and embraced him. The rest compassed him in round about on horseback, with songs of victory and great rushing¹ of their harness², so that they made all the field ring again for joy. But this marred all. For Cassius, thinking indeed that Titinnius was taken of³ the enemies, he then spake these words: 'Desiring too much to live, I have lived to see one of my best friends taken, for my sake, before my face.'

"After that, he got into a tent where nobody⁴ was, and took Pindarus with him, one of his bondsmen whom he reserved ever for such a pinch⁵, since the cursed battle of the Parthians, where Crassus was slain, though he notwithstanding scaped from that overthrow. but then, casting his cloak over his head, and holding out his bare neck unto Pindarus, he gave him his head to be stricken off. So the head was found severed from the body. but after that time Pindarus was never seen more. By and by they knew the horsemen that came towards them, and might see Titinnius crowned with a garland of triumph, who came before with great speed unto Cassius. But when he perceived, by the cries and tears of his friends which tormented themselves, the misfortune that had chanced to his captain Cassius by mistaking, he drew out his sword, cursing himself a thousand times that he had tarried so long, and so slew himself presently⁵ in the field."

"The last of all the Romans, fare thee well!"

Scene 3 91—106.

43. "Brutus in the mean time came forward still, and understood also that Cassius had been overthrown. but he knew nothing of his death till he came very near to his camp. So when he was come thither, after he had lamented the death of Cassius, calling him the last of all the Romans, being impossible that Rome should ever breed again so noble and valiant a man as he, he caused his body to be buried, and sent it to the city of Thassos, fearing lest his funerals within his camp should cause great disorder."

"I am the son of Marcus Cato, ho!" Scene 4. 2—11.

44. "There was the son of Marcus Cato slain, valiantly fighting among the lusty youths. For notwithstanding that he was very weary and

¹ clashing

² armour

³ by

⁴ difficult moment.

⁵ at once.

over-harred¹, yet would he not therefore fly, but made a fight, and laying about him, telling aloud his name, and also the father's name, at length he was beaten down amongst many other dead bodies of his enemies, which he had slain round about him."

The device of Lucilius to save Brutus. Scene 4. 14—20

45 "All the chiefest gentlemen and nobility that were in the army valiantly ran into any danger to save Brutus' life. Amongst the rest was one of Brutus' friends called Lucilius, who seeing a throng of barbarous men going all together right against Brutus, he determined to stay them with the hazard of his life, and being left behind, he told them that he was Brutus: and because they should be assured of him, he gave them to bring him to Antonius, for he said he was afraid of Cassius, and that he did trust Antonius better. These barbarous men being very glad of this good hap², and thinking themselves happy men, they carried him in the night, and sent some before unto Antonius, to tell him of their coming. He was marvelously glad of it, and went out to meet them that brought him. When they came near together, he stayed a while bethinking himself how he should use him. In the meantime Lucilius was brought to him, who seeing his countenance said: 'Antonius, I dare assure thee, that no enemy is taken nor shall take Marcus Brutus alive and I beseech thee to save him from that fortune for wheresoever he be found, I will be sure he shall be found like himself. And now for myself, I am content to die, having deceived these men of arms here better than themselves. If I was Brutus, and do not refuse to suffer any torment that will come to me.' Lucilius' words made them all amazed, that thought him. And on the other side, looking upon all them that brought him, he said unto them: 'My companions, I thank ye are come to save me for your purpose, and that you think this man hath done for you. But I assure you, you have taken a better horse than you thought of. For instead of an enemy you have brought me a friend. For my part, if you had brought me Brutus alive, I could have done what I should have done to him. For I had rather have this man here, than mine enemy.' Then he said unto them: 'I will deliver him to one of his friends, and I beseech you, let Lucilius ever after serve him as he shall think fit, even to his death.'

The last incidents of the drama. Death of Brutus. Scene 5.

46. "Brutus thought that there was no great number of men slain in battle: and, to know the truth of it, there was one called Statilius, that promised to go through his enemies, for otherwise it was impossible to go see their camp. and from thence, if all were well, that he would lift up a torch-light in the air, and then return again with speed to him. The torch-light was lift up as he had promised, for Statilius was come thither. Now Brutus seeing Statilius tarry long after that, and that he came not again, he said: 'If Statilius be alive, he will come again. But his evil fortune was such that, as he came back, he lighted in his enemies' hands and was slain

"Now the night being far spent, Brutus as he sat bowed toward Clitus, one of his men, and told him somewhat in his ear: the other answered him not, but fell a-weeping. Thereupon he proved Dardanus, and said somewhat also to him: at length he came to Volumnius himself, and speaking to him in Greek, prayed him for the studies' sake which brought them acquainted together, that he would help him to put his hand to his sword, to thrust it in him to kill him. Volumnius denied his request, and so did many others: and amongst the rest, one of them said, there was no tarrying for them there, but that they must needs fly. Then Brutus, rising up, 'We must fly indeed,' said he, 'but it must be with our hands, not with our feet.' Then taking every man by the hand, he said these words unto them with a cheerful countenance: 'It rejoiceth my heart, that not one of my friends hath failed me at my need, and I do not complain of my fortune, but only for my country's sake. for as for me, I think myself happier than they that have overcome, considering that I leave behind me perpetual fame of virtue and honesty, the which our enemies and conquerors shall never attain unto by force or money; neither can let their posterity to say that they, being naughty² and unjust men, have slain good men, to usurp tyrannical power not pertaining to them'

"Having so said, he prayed every man to shift for himself, and then he went a little aside with two or three only, among the which Strato was one, with whom he came first acquainted by the study of rhetoric. He came as near to him as he could, and taking his sword by the hilt with both his hands, and falling down upon the point of it, ran himself through. Others say that not he, but Strato (at his request) held the sword in his hand, and turned his head aside, and that Brutus fell down

¹ tried.² prevent.³ wicked.

upon it, and so ran himself through, and died presently. Now Antonius having found Brutus' body, he caused it to be wrapped up in one of the richest court-arranours² he had. Afterwards Antonius sent the ashes of his body unto Servilia his mother.

"The noblest Roman of them all" Scene 5 62-75

47. "Brutus, for his virtue and valourness, was beloved of the people and his own, esteemed of noblemen, and hated of Romans, so much as of his enemies, because he was a man of a noble and gentle person, noble minded, and would never be in any rage, nor carried away with pleasure and covetousness, but had ever an open mind with him, and would never yield to any wrong, nor to any which was the chiefest cause of his fame, of his glory, and of the goodwill that every man bare him. For they were all good, but his intent was good. For it was said that Antonius, being upon some times, that he thought, that of all the with the Roman Commonwealth none but Brutus only that was moved to do it, as though it were commendable of itself, but that all the other conspirators were moved to his death for some private malice or envy, that they were all moved unto him."

Messala and Strato Scene 5 76-77

48. "Messala, that had been Brutus' great friend, and was afterwards Octavius Caesar's friend, and shortly after Caesar's death, at his leisure, he brought Strato, Brutus' friend, to Octavius Caesar, and said, 'Caesar, behold here is he that did the best service to thee, when thou welcomed him at that time, and I often remember his service in all his affairs as any Greek ever did to thee, as he did at the battle of Actium.'"

Act 5 Scene 5

Act 5 Scene 5

APPENDIX.

I.

THE SCENE OF CÆSAR'S MURDER.

The real scene of Cæsar's murder, which Shakespeare places in the Capitol, was the *Curia Pompeiana*, adjoining the *Porticus* of Pompey's theatre, see p. 108

This *Curia* was a "hall, with one side curved and furnished with tiers of seats. It was used for meetings of the Senate, and in it Cæsar was murdered at the foot of a colossal statue of Pompey, which stood in the centre. During the outburst of grief caused by the death of Julius Cæsar the *Curia Pompeiana* was burnt, and the scene of the murder decreed by the Senate to be a *locus scleratus*. The statue of Pompey was saved from the fire, and was set by Augustus on a marble arch at the entrance to the *Porticus*." (J. H. Middleton, *The Remains of Ancient Rome*, II. 68)

Shakespeare diverges from the true, *historical* account in Plutarch, and gives the Capitol, not this *Curia*, as the place where the murder happened, because of the old *literary* tradition to that effect, cf Chaucer, *The Monk's Tale*

"This Iulius to the Capitolie wente

Upon a day, as he was wont to goon,

And in the Capitolie anon him hente [seized]

This false Brutus, and his othere foon,

And stikede him with boydekins [bodkins] anoon

With many a wounde, and thus they lete him lye."

So in *Hamlet*, III. 2. 104—108 "You played once i' the university, you say? I did enact Julius Cæsar. I was killed i' the Capitol; Brutus killed me" and in *Antony and Cleopatra*, II. 6 14—18

It is therefore purely for the sake of the literary association that Shakespeare selects the Capitol, not the *Curia Pompeia*.

Cæsar fell at the foot of the statue of his great and vanquished rival—surely one of the most wonderful pieces of the irony of fate in all history. Shakespeare cannot lose so fine a dramatic incident, so he transfers the statue from its real site in the *Curia* to the Capitol—a good illustration, I think, of his way of preferring dramatic effect to accuracy of historic detail.

In one of the palaces of Rome (the *Palazzo Spada*) is a colossal marble statue, found in 1553, which is commonly supposed to be the very statue of Pompey.

But Professor Middleton says, "there is little ground for the belief. The original statue of Pompey was probably of bronze." He quotes the allusion to this tradition in Byron's *Childe Harold*.

II

"Know, Cæsar doth not wrong, nor wasteth time,
Will he be satisfied" Act III. Sc. 1. ll. 47, 48.

The gist of these lines is: "I was right in having my Verres—Cæsar—since "Cæsar doth not wrong", and if I am to recall him, I must satisfy me with some good reason for charging him—Verres is not to be moved with empty flattery." The tone of the speech is egotistical, and the egotism reaches its climax in the next line, that he is incapable of doing wrong—is, in fact, an inflexible, absolute being, a deity almost. There is a strong emphasis (note *cause* at the end of the line) on *cause*. Metellus has been trying to achieve his purpose by means of "sweet words" and "love-familiarity"; but these things are no "cause," nor do they appeal to Cæsar's self-interest. When he changes his mind, it must be for some strong reason.

By *satisfied* he means convinced that he may with propriety do that which is asked of him, i.e. change his mind as the will of Cæsar shows.

Probably no discussion would have arisen over the point of the fact that Ben Jonson quotes it twice in a comedy, *The New Inn*, in the reading of the 1st Folio. In the *Second Folio* it is quoted in *Comedies The State of Man* (acted 1601) and in *The New Inn* (acted 1602). That, too, if I have cause to which the right is made, I will not let you ever find me wrong, nor must I let you. That is all.

this passage in *Julius Cæsar* Again in his prose-work called *Discoveries* Jonson writes -

"I remember, the players have often mentioned it as an honour to Shakespeare, that in his writing (whatsoever he penned) he never blotted out a line. My answer hath been, Would he had blotted a thousand Which they thought a malevolent speech I had not told posterity this, but for their ignorance, who chose that circumstance to commend their friend by, wherein he most faulted; and to justify mine own candour: for I loved the man, and do honour his memory, on this side idolatry, as much as any He was (indeed) honest, and of an open and free nature, had an excellent phantasy, brave notions, and gentle expressions, wherein he flowed with that facility, that sometimes it was necessary he should be stopped. *Sufflammandus erat*¹, as Augustus said of Haterius His wit was in his own power: would the rule of it had been so too! Many times he fell into those things [*that*] could not escape laughter. as when he said in the person of Cæsar, one speaking to him, 'Cæsar, thou dost me wrong,' he replied, '*Cæsar did never wrong but with just cause,*' and such like; which were ridiculous But he redeemed his vices with his virtues. There was ever more in him to be praised than to be pardoned "

Now there is no satisfactory way of reconciling these two allusions with the text of the passage as printed in the 1st Folio. Some editors infer from Jonson's account that in its original form the passage stood thus.

"*Metellus* Cæsar, thou dost me wrong.

Cæsar Know, Cæsar doth not wrong, but with just cause,
Nor without cause will he be satisfied."

i.e. that at line 46 Metellus interrupted Cæsar. It has been argued that the paradoxical character of the passage in that form excited contemporary notice and perhaps ridicule—else why was it referred to in *The Staple of News*?—and that for this reason it was altered to its present form by the editors of the 1st Folio But the Folio reading is to my mind much the finer and therefore the more likely to be Shakespeare's own work. The autocratic "Cæsar doth not wrong" seems to me to be spoilt by the qualification "but with just cause" I can only suppose therefore that Ben Jonson simply misquoted the passage, and that the Folio gives us the true reading

¹ 'He should have been checked.'

III.

"ET TU, BRUTE"

Act III Sc 1 l. 77

There appears to be no historical authority for these words. Plutarch states that Cæsar, when assailed by the conspirators, called out in Latin to Casca, "O vile traitor, Casca, what doest thou?"; but he does not record that Cæsar said anything to Brutus. Shakespeare therefore had not the authority of Plutarch. Suetonius, again, states that Cæsar did address Brutus, but in Greek, his words being "*καὶ εὖ-τερος*" = 'and thou too, my son?' None of the other writers of antiquity who have narrated the death of Cæsar mention the words "*Et tu, Brute?*" The saying, however, had become almost proverbial among Elizabethan writers, and for that reason Shakespeare employed it. Editors mention three works published earlier than *Julius Cæsar* which contain the words

1. The old Latin play *Cæsars infernet*, 1582, by Dr Richard Eedes, performed at Christ Church College, Oxford; see *Intro. l. 100*

2. *The True Tragedie of Richard Duke of Yorke*, 1592; in this play occurs the line

"*Et tu, Brute? wilt thou stab Cæsar too?*"

3. A poem called *Asotastus his Afterwitt*, 1600, by S. Nicolson, in which this same line is found:

"*Et tu Brute? wilt thou stab Cæsar too?*"

Thou art my friend, and wilt not see me wrong'd

And to these Dyce adds Cæsar's Legend, *Mirror for Man*, 1587,

"O this, quoth I, is violence then Cæsar pierced my liege"

And Brutus thou, my sonne, quoth I, whom erst I loved best"

It seems likely that "*Et tu, Brute?*" originated with the Latin play, and was adapted from the "*καὶ εὖ-τερος*" of Suetonius; the name "*Brute*" being introduced for the sake of clearness, i.e. to show who was addressed. Whether this be so or not, we may reasonably assume that the immediate source which suggested the saying to Shakespeare was the play of *The True Tragedie*, since that is the work on which the first part of *Henry VI* is based. In recasting *The True Tragedie*, it came across—and remembered—the famous words addressed to the dying Dictator.

IV.

BRUTUS AND HAMLET

What has been said in the Introduction as to the relation of *Julius Cæsar* to *Hamlet* may with advantage be supplemented by some remarks in Dr Brandes's fine work (English translation, 1898):

"Everywhere in *Julius Cæsar* we feel the proximity of *Hamlet*. The fact that Hamlet hesitates so long before attacking the King, finds so many reasons to hold his hand, is torn with doubts as to the act and its consequences, and insists on considering everything even while he upbraids himself for considering so long—all this is partly due, no doubt, to the circumstance that Shakespeare comes to him directly from Brutus. His Hamlet has, so to speak, just seen what happened to Brutus, and the example is not encouraging, either with respect to action in general, or with respect to the murder of a stepfather in particular. Brutus forms the transition to Hamlet, and Hamlet no doubt grew up in Shakespeare's mind during the working out of *Julius Cæsar*."

I am glad to have this opportunity of inserting an entirely novel comment by Dr Brandes on another point in the play, viz. the fact that the Dictator refers to himself several times in the 3rd person as "Cæsar." His doing so creates an impression of intense pride and egotism. "He forgets himself as he actually is" (says Dowden), "and knows only the vast legendary power named 'Cæsar' He is a *numen* ['divinity'] to himself, speaking of 'Cæsar' in the third person, as if of some power above and behind his consciousness."

Now Dr Brandes reminds us that in his *Commentaries* Cæsar "always speaks of himself in the third person, and calls himself by his name" Shakespeare may have known this, but misinterpreted Cæsar's motive and turned what was really a mark of modesty into a mark of pride. The explanation is very ingenious, I think.

A good parallel is *Richard II* III. 3. 143—145, where Richard's use of the 3rd person in speaking of himself gives the rhetorical effect that it is rather the King than the man who suffers.

"What must the King do now? must *he* submit?

The King shall do it. must *he* be deposed?" etc.

That is completely in harmony with Richard's conception of the divinity of kingship.

HINTS ON METRE.

I. Regular Type of Blank Verse.

Blank verse¹ consists of unrhymed lines, each of which, if constructed according to the regular type, contains five feet, each foot being composed of two syllables and having a strong stress or accent on the second syllable, so that each line has five stresses, falling respectively on the even syllables, 2, 4, 6, 8, 10. Here is an example from *Julius Cæsar*.

"Nor stó|ny tó|wer, | nor wá|lls | of búr|ten brá|ss" (1. 3. 93).
The rhythm of a line like this is a "rising" rhythm.

Blank verse prior to Marlowe, the great Elizabethan dramatist whose work influenced Shakespeare, was modelled strictly on this type. Further, this early blank verse was what is termed "end-stopped," that is to say, there was almost always some pause, however slight, in the sense, and consequently in the rhythm, at the close of each line, while the couplet was normally the limit of the sense. As an example of this "end-stopped," strictly regular verse, take the following extract from the first play written in blank verse, viz. the tragedy called *Gorboduc* (1561).

"Why should I live and linger forth my time,
In longer life to double my distress?
O me most woeful wight! whom no man
Long ere this day could have bereaved hence:
Mought not these hands by fortune or fate
Have pierced this breast, and life with iron reft?"

¹ The metre is sometimes called 'blank pentameter verse.' In this and other terms with the symbols, of Greek probably should be avoided, since the Greek and Latin, are based on a different principle from English prosody. The basis of classical metre is the "quantity" of syllables, and it is measured out by the number of long syllables and short syllables. The basis of English metre is the stress, and the stress laid by the voice on a syllable in pronunciation is indicated by the symbols (strong stress) and (weak).

If the whole of *Julius Cæsar* were written in verse of this kind the effect, obviously, would be intolerably monotonous. Blank verse before Marlowe *was* intolerably monotonous, and in an especial degree unsuited to the drama, which with its varying situations and moods needs a varied medium of expression more than any other kind of poetry. Marlowe's great service to metre, carried further by Shakespeare, was to introduce variations into the existing type of the blank decasyllabic measure. In fact, analysis of the blank verse of any writer really resolves itself into a study of his modifications of the "end-stopt" regular type.

II. Shakespeare's Variations of the Regular Type.

The chief variations found in Shakespeare (some of them often combined in the same line) are these:

1. *Weak stresses* As we read a passage of blank verse our ear tells us that the stresses or accents are not always¹ of the same weight in all the five feet of each line. Thus in the line

"The noise | of bāt|tle hūr|tled in | the ár" (II. 2. 22)

we feel at once that the stress in the 4th foot is not equal to that which comes in the other feet. A light stress like this is commonly called a "weak stress." Two weak stresses may occur in the same line, but rarely come together. The foot in which a weak stress is least frequent is the first. The use of weak stresses at the end of a line increases in Shakespeare's blank verse, the tendency of which (as we shall see) is more and more to let the sense and rhythm "run on" from line to line. It is perhaps with prepositions that a weak stress, in any foot, occurs most often.

Here are lines with weak stresses:

"Alás, | it cried, | 'Gíve me | some drínk, | Títín(us),
As à | sick girl" (I. 2. 127, 128).

"I foun|d | it in | his clós|et, 'tís | his wíll" (III. 2. 134).

"And too | impá|tíently | stámp'd with | your foót" (II. 1. 244)

"With lús|ty sín|ews, thrów|ing it | asíde" (I. 2. 108)

"And sáy | you dó't | by oúr | permís|sion" (III. 1. 247)

¹ Dr Abbott estimates that rather less than one line of three has the full number of five strong stresses, and that about two lines out of three have four strong stresses.

"But I | am cóns'tant às | the nórthern stár,
Of whose | true-fir'd | and res'ling qual'ity
There is | no fél,low in | the fir'mamént" (III. i. 60-62)

It may not be amiss to remind the young student that in reading a passage of Shakespeare aloud he should be careful to give the weak stresses as weak i.e. not lay the same emphasis indiscriminately on all the stressed syllables

2 *Inverted stresses*¹. The strong stress may fall on the first of the two syllables that form a foot—as the student will have observed in several of the lines quoted above. The following extracts also contain examples.

"Looks in | the clóuds, | scórning | the báse | dégrées" (I. i. 25)

"Músing | and sígh'ing, with | your arms | acróss" (II. i. 240)

"I hear | a tóngue, | shriller | than ál | the mún's,"

Cry 'Cá'sar' Speák; | César | is túrn'd | to hear" (I. ii. 16, 17)

"Are ál | thy cónquests, gló'ries, tríumphs, spóts,
Shrunk to | this líttle meá'sure?" (III. i. 149, 150).

"César | has had | great wrong |
Hé he. | máster?" (III. ii. 115)

Inversion of the stress is most frequent after a pause—hence the foot in which it occurs most often is the first (i.e. after the pause at the end of the preceding line). There may be two inversions in one line, as the first and last two of the examples show; but they are seldom consecutive. This shifting of the stress *emphasises* a word. It also varies the regular "rising rhythm" of the normal blank verse by a "falling rhythm"

3. *Extra syllables*. Instead of ten syllables a line may contain eleven or even twelve. An extra syllable, unstressed, may occur at any point in the line before or after a pause. Hence it is commonest in the last foot (the end of a line being the commonest place for a pause), and frequent about the middle of a line (where there is often a break in the sense or rhythm). Compare

"That you | do love | me, I | am róbbing jeal'ous)" (I. ii. 161)

"Write them | togeth(er), | yours is | as fair | a name" (I. ii. 162)

"Párdon | me, Jul(íus)! | Hére was | thou tú'd, | léave th' "

(III. i. 22)

"Só let | it bé | with Cá(sar) | The róble Pórtius)" (III. i. 23)

¹ Cf. Mr. Robert F. Fox's work, *The English Verse*, 17th edition, where the use of inversions is fully analysed and illustrated in a way that is not only a pleasure to Shakespeare students but

"Ólder | in prác|tice, á|bler than | yourself

To make | condí|(tions), | Go tó, | you áre | not, Cás(sius)"

(IV 3. 31, 32)

An extra syllable, unstressed¹, at the end of a line, as in the first and last of these examples, is variously called a "double ending" and a "feminine ending." The use of the "double ending" becomes increasingly frequent as Shakespeare's blank verse grows more complex. "Double endings" increase² from 4 per cent. in *Love's Labour's Lost* to 33 in *The Tempest*, middle plays such as *As You Like It* having a percentage of about 18. The percentage of "double endings" is therefore one of the chief of the metrical tests which help us to fix the date of a play. In fact the use of "double endings" is the commonest of Shakespeare's variations of the normal blank verse. The extra syllable at the end of a line not only gives variety by breaking the regular movement of the ten-syllabled lines, but also, where there is no pause after it, carries on the sense and rhythm to the next line.

Sometimes two extra syllables occur at the end—less commonly, in the middle—of a line. Compare

"Toók it | too eá(gerly) • | his sól|diers féll | to spoíl" (V 3 7)

This licence is specially frequent with proper names, compare

"You shall, | Mark Án(tony)" |

Brútus, | a wórd | with you"

(III. 1 231)

"To you | our swórd | have leád|en points, | Mark Án(tony)"

(III. 1. 173)

The number of lines with two extra syllables increases much in the later plays of Shakespeare

4. *Unstopt (or Run on) verse* The blank verse of Shakespeare's early plays shows clearly the influence of the rhymed couplet which he had used so much in his very earliest work. In his early blank verse the rhyme indeed is gone, but the couplet form remains, with its frequent pause of sense, and consequently of rhythm, at the end of the first line, and its still more frequent stop at the end of the second

¹ An extra syllable that bears or would naturally bear a stress is rare in Shakespeare. The use of such syllables at the end of a line is a feature of Fletcher's verse, and the frequent occurrence of them in *Henry VIII* is one of the metrical arguments that he wrote a good deal of that play. Milton has one or two instances in *Comus* cf 633, "Bore a bright golden flower, but not in this (soil)"

² The metrical statistics in these "Hints" are taken from various sources.

³ Cf also II 2 117; III 1 137 III 2 63 etc., also *Leif(eidus)* in IV. 2. 2.

Lines of this type mark only the first step in the evolution of blank verse freedom in the expression of sense and varied rhythm are still absent, and freedom and variety come only when the verse "runs on" from one line to another.

If at the end of a line there is any pause in the sense, however slight—such a pause for instance as is marked with a comma—the line is termed "end-stopt." If there is no pause in the sense at the end of the line it is termed "unstopt" or "run-on." There is a progressive increase of "unstopt" verse in the plays. The proportion of "unstopt" to "end-stopt" lines is in *Love's Labour's Lost* only 1 in 18 (approximately), in *The Winter's Tale* it is about 1 in 2. The amount, therefore, of "unstopt" verse in a play is another of the metrical tests by which the period of its composition may, to some extent, be inferred.

The rhythm of a line depends greatly on the sense: where there is any pause in the sense there must be a pause in the rhythm. The greatness of "unstopt" blank verse is that the sense by overflowing into the next line tends to carry the rhythm with it, and thus the pauses in the rhythm or time of the verse, instead of coming always at the end, come in other parts of the line.

5 *A syllable stirred.* "Provided there be only one accented syllable, there may be more than two syllables in any foot. 'It is he' is as much a foot as 'tis he'; 'we will serve' as 'we'll serve'; 'it is over' as 'tis o'er.'

"Naturally it is among pronouns and the auxiliary verbs that we must look for unemphatic syllables in the Shakespearian verse. Sometimes the unemphatic nature of the syllable is indicated by a contraction in the spelling. Often, however, syllables may be dropped or elided in sound, although they are expressed to the sight" (Abbott).

The one flow is helped by the use of "light" and "weak" endings to a line. "Light endings" are monosyllables on which the voice can terminate easily, such as the parts of the auxiliary verbs, *be, have, am, do, is, are, go, see, I, we, thou, you, he, she, they, may, will, can, and* contractions such as *o'er, where, while*. "Weak endings" are those monosyllables over which the voice passes with practically no stress at all—e.g. the prepositions *at, by, in, from, on, of, to, with, upon, and, but, if, nor, or, so, that*; all words which precede a pause with what follows and therefore link the end of one line with the beginning of the next. The use of these endings belongs to the later plays. "Light endings" are 40 numerous (21) in *Julius Cæsar* (1607), and "weak endings" (12) in *Henry VIII.* (1616). Some of the early plays have neither "light endings" nor "weak endings"; some have a very few "light endings." Of "weak endings" only a few occur in *Henry IV.*, *III.*, *IV.*, *Henry VIII.* and *Cymbeline*. The proportion of "light endings" to "weak" — and therefore another of the metrical tests applicable to the period of

This principle that two unstressed syllables may go in the same foot with one stressed syllable is very important because feet so composed have a rapid, almost trisyllable effect which tends much to vary the normal line. Examples are:

"Lét us | be sá|crifi(cers), | but not bú|chers, Cal(us)" (II. 1. 166)

"I was sùre | your lórd | ship díd | not gíve | it mé" (IV. 3. 254).

"Let me seé, | let me seé; | is not | the leáf | túrn'd down?" (IV. 3. 273).

Thus licence is specially characteristic of the later plays. Compare

"Bút that | the séa, | móunting | to the¹ wél|kin's chéek"

(*The Tempest*, I. 2. 4)

"And hére | was léft | by the saíl|ors. Thóú, | my sláve"

(*The Tempest*, I. 2. 270)

"Hím that | you térm'd, sir, | 'The goóð | old lórd, | Gonzá|lo'"

(*The Tempest*, V. 1. 15)

"My Ré|gan coún|sels wél|: | cóme out | o' the stórm"

(*King Lear*, II. 4. 312)

"I' the lást | night's stórm | I súch | a féll|ow sáw"

(*King Lear*, IV. 1. 34)

6 *Omissions.* After a pause or interruption there is sometimes an omission (a) of an unstressed syllable (oftenest in the first foot), or (b) of a stress, or (c) even of a whole foot.

"It is obvious" (says Abbott) "that a syllable or foot may be supplied by a gesture, as beckoning, a movement of the head to listen, or of the hand to demand attention": or the blank may be accounted for by an interruption, such as the entrance of another character, or by a marked pause or break in the sense. Compare

(a) "Ma|ny yéars | of háp|py dáy|s | befál" (*Richard II.* I. 1. 20).

"Thén | the whí|ning schoó|l|boy with | his sá|chel"

(*As You Like It*, II. 7. 145)

(b) "Flátte|rers! [*Turns to Brutus*] | Now Brú|tus thánk | yoursélf!"

(V. 1. 45)

"Messá|la! [*Messala turns and salutes*] | Whát says | my gén|erál?"

(V. 1. 70)

(c) "He's tá'en; | [*Shout*] | and, hárk! | they shoút | for jóy" (V. 3. 32).

"a pá|l|try ríng"

That shé | díd gíve me, | [*Laughs contemptuously*] | whose pó'sy
wás" (*The Merchant of Venice*, V. 1. 147, 148)

¹ Sometimes in such cases the Folio prints *th'*, showing that the word was 'nean' to be slurred (Abbott).

7. *Lines of irregular length* Shakespeare uses lines of three feet often (I. 2. 23, 161, 306 etc.); less frequently, lines of two feet (II. 1. 62), especially to break the course of some passionate speech (I. 2. 177, V. 3. 37), half-lines occasionally; brief questions and exclamations, which metrically need not count; and rarely lines with six strong stresses, i.e. Alexandrines¹ (the type of verse which ends each stanza in *The Faerie Queene*).

As a rule, the use of a short line corresponds with something in the sense, e.g. a break (as at the end of a speech), agitation, conversational effect of question and answer, strong emphasis. Thus in I. 3. 71 and 73 we feel (as Abbott says) that Cassius pauses to look round and see that he is not overheard, and also to notice the effect of his words on Casca. In II. 1. 62 Brutus pauses as a thought strikes him, in 306 of the same scene there is the emphasis of a solemn promise. In II. 4. 16 Portia's agitation is manifest. At the close of a speech a short line gives perhaps greater emphasis (III. 1. 48), and certainly variety.

There is, I think, no genuine Alexandrine in *Julius Caesar*. There are several lines which look like Alexandrines ("apparent Alexandrines," as Abbott calls them) but which on examination are found not to have six unmistakable stresses. Thus in each of the following lines one syllable or more can be slurred or elided or treated as extra-metrical.

- (a) "Set hōn|our in |ōne eye, | and deith | a'th'ōth(er)" (I. 2. 86)
 (b) "To māsk | thy mōn|strous vic|age) | Seek none | consp|icacy)" (II. 1. 81).
 (c) "Our pur|pose nec|essa|ry and | not ér(vious)" (II. 1. 178)
 (d) "And tēll | t' you some(times)? Dō wēl | hāt m | il e' ab(hū)l(y)?" (II. 1. 262)

Here the curious rhythm reflects Portia's agitation.

- (e) "And thōse | does she | apply | for warr|ings), | ar | pōr|tent)" (II. 2. 59)

Dr Abbott, however, seems to class this line as an Alexandrine, which *Artem* has the Latin accentuation *Artem*.

- (f) "Will cōme | wēn it | will cōme |
 What say | thōu a' cōm'?" (III. 2. 37)

¹ So called either from Alexandre Paris, an old French poet, or from the *Thomas d'Alexandre*, a 15th century poem about Alexander the Great, which has lines of six feet, in complete. It is the metre of French tragedies (e.g. of the works of Racine and Corneille).

(g) "Popilius Læna spēaks | not ðf | our púr(poses)" (III. 1. 23)

The *s* of the plural and possessive cases of nouns of which the singular ends in *s*, *se*, *ss*, *ce* and *ge* is often not sounded, being absorbed into the preceding *s* sound (Abbott)

(h) "There's nót | a nó|bler mán | in Róme | than Án(tony)"

(III. 2. 121).

(i) "That máde | them dó't. | They're wíse | and hón'rablè"

(III. 2. 218)

(j) "Cóme to | our tént, | till wé | have done | our cónf('rence)'"

(IV. 2. 51).

Again, some seemingly six-foot lines are really "trimeter couplets". that is, "couplets of two verses of three accents each often thus printed as two separate short verses in the Folio. Shakespeare seems to have used this metre mostly for rapid dialogue and retort, and in comic and the lighter kind of serious poetry" (Abbott). Generally some notion of division is suggested. Examples of these couplets in *Julius Caesar* are: I. 2. 114 (where a comparison is divided equally between the two parts); II. 4. 32 (where the equal division represents the antithesis); and II. 2. 118; III. 1. 116, V. 1. 108. Each of the last three is divided between the speakers (as is often the case with the trimeter couplet); there being an extra syllable in one half of II. 2. 118 and V. 1. 108.

These, then, are the chief modes by which Shakespeare diversifies the structure of regular blank verse. Their general result has been well summed up thus: that they make the effect of Shakespeare's maturer blank verse rather rhythmical than rigidly metrical, i.e. more a matter of stresses distributed with endless variety than of syllables previously calculated and accented according to a normal standard. Every student should grasp these variations thoroughly, particularly the first five, and observe the illustrations of them that occur in any play (especially the later plays) that he may be studying.

And he must, of course, remember that scansion depends much on the way in which a writer abbreviates or lengthens sounds, as the metre requires.

¹ The symbol ' is intended to show that a vowel is ignored in the scansion, though it may be heard more or less in pronunciation. There is no means of marking the different degrees of slurring; thus, *conf'rence* represents with fair accuracy the pronunciation which must be given to *conference* in this line, whereas the symbol ' would over emphasise the slurring sound required in *conspiracy* in (h).

Abbreviation comprises all the cases in which a syllable does not count metrically—whether it be elided¹, contracted, or slurred². Many abbreviations belong to everyday speech, others to poetical usage.

Of lengthening of sounds the most important example is the scans or of a monosyllable as a whole foot³.

For full details the student must refer to the standard authority, viz. Dr Abbott's *Shakespearian Grammar*, pp 344—387.

III. Shakespeare's use of Rhyme.

In his early plays Shakespeare uses the rhymed couplet⁴ very largely, but gradually the amount of rhyme declines, so that the proportion of rhymed couplets in a piece is one of the surest indications of the period to which it belongs

Is there much rhyme? the play is early
Is there little rhyme? the play is late

rhyme. Especially in moments of great emotion does rhyme destroy the illusion of reality: we cannot conceive of Lear raving at Goneril in rhymed couplets. Blank verse on the other hand has something of the naturalness of conversation, and naturalness is a very great help towards making fiction appear like truth.

2 *Freedom* The necessity of rhyming imposes restraint upon a writer such as blank verse obviously does not involve, and often forces him to invert the order of words or even to use a less suitable word. The rhythm too of the rhymed couplet tends strongly to confine the sense within the limits of the couplet, whereas in the blank verse of a skilful writer the sense "runs on" easily from line to line. In fact, in the rhymed couplet the verse is apt to dominate the sense, while in blank verse the sense finds unfettered expression. And so blank verse has not only something of the naturalness but also something of the freedom of conversation.

3. *Variety* In a paragraph of rhymed couplets the pauses in the sense and therefore in the rhythm are monotonous. We constantly have a pause at the end of the first line and almost always a pause at the end of the second. With the uniformity of a passage composed in this form contrast the varied rhythms of such blank verse as that of *The Tempest*, where the pauses are distributed with ever-changing diversity of cadence.

Again, the rhyme of a long narrative poem when read, or of a short lyric when recited, has a pleasing effect; but in a long spell of spoken verse I think that the sound of rhyme, though at first agreeable to it, gradually tires the ear.

What rhyme we do get in Shakespeare's later plays is mainly at the end of a scene, when it serves to indicate the conclusion, and (less commonly) at the close of a long speech, when it forms a kind of climax. As to the former use (cf I 2 325, 326, note) Dr Abbott says: "Rhyme was often used as an effective termination at the end of the scene. When the scenery¹ was not changed, or the arrangements were so defective that the change was not easily perceptible, it was, perhaps, additionally desirable to mark that a scene was finished."

And just as rhyme often marks the close of a scene, so it sometimes marks the close of a chapter in a man's career, and suggests farewell.

¹ There was no movable scenery, the only outward indication of the locality or ended was some stage 'property'—e.g. "a bed to signify a bed-chamber, a table with pens upon it to signify a counting house, or a board bearing in large letters the name of the place"—Dowden.

A striking example of this use of rhyme occurs in *As You Like It*, II. 3. 67—76, where old Adam and Orlando, about to set forth on their expedition, severally bid farewell to their former life. Similarly in *Richard II.* II. 2. 142—149, the rhyme expresses the feeling of the King's favourites that their period of prosperity is over and they are parting for ever, while in V. 5 110—119, it emphasises the tragedy of the close of Richard's life. Again, in *King Lear* (a comparatively late play, 1605—1606) the banished Kent is made to use rhyme in his leave-taking (I. 1 183—190).

One other noticeable purpose of rhyme is found in plays as late as *Othello* (about 1604) and *Lear*, viz to express moralising reflections on life and give them a sententious, epigrammatic effect. Dowden instances *Othello*, I 3 202—219, and II 1 149—161. This use of rhyme is natural because proverbial wisdom so often takes a rhymed form. Maxims stick better in the memory when they are rhymed.

verse at the entry of the turbulent crowd is marked. A different sort of contrast accounts for the prose of Brutus's speech (III. 2, 12—38, note).

Another conspicuous use of prose in Shakespeare is for comic parts and the speech of comic characters like the Clowns of the Comedies, e.g. Touchstone in *As You Like It*, who never drops into blank verse. This use does not occur in *Julius Caesar* as it has no humorous element.

Other minor uses of prose by Shakespeare are for letters (II. 3 1—10), proclamations, etc., and occasionally (as though even blank verse were too artificial) for the expression of extreme emotion and mental derangement (cf. *King Lear*, III. 4).

HINTS ON SHAKESPEARE'S ENGLISH

THE following elementary hints are intended to remind young students of some simple but important facts which they are apt to forget when asked to explain points of grammar and idiom in Shakespeare's English.

To begin with, avoid using the word "mistake" in connection with Shakespearian English. Do not speak of "Shakespeare's mistakes." In most cases the "mistake" will be yours, not his. Remember that things in his English which appear to us irregular may for the most part be explained by one of two principles:—

- (1) The difference between Elizabethan and modern English,
- (2) The difference between spoken and written English.

(1) As to the former: what is considered bad English now may have been considered good English in Shakespeare's time. Language must change in the space of 300 years. Elizabethan English, indeed, contains an element of Old English, i.e. inflected English that had case-endings for the nouns, terminations for the verbs, and the like. By the end of the 16th century most of these inflections had died out, but some survived, and the influence of the earlier inflected language affected the language. Often when we enquire into the history of some Elizabethan idiom which seems to us curious we find that it is a relic of an old usage. Let us take an example.

There are numerous cases in Shakespeare where a verb in the present tense has the inflection *-s*, though the subject is plural, of the following lines in *Richard II* II. 3. 4, 5:

"These high wild hills and rough uneven
Draws out our miles, and makes them weary."

The verbs *draws* and *makes* appear to be errors, but not so. Each is plural, agreeing with its plural antecedent *hills* and *miles*, and *-s* is the plural inflection of the present tense used in the Southern dialect of Old English. In the Southern dialect the plural of *draw* was *draws*.

in the Midland *en*. When Shakespeare was born all three forms were getting obsolete; but all three are found in his works, *eth*¹ and *en*² very rarely, *es* or *s* many times. His use of the last is a good illustration (a) of the difference³ between Shakespearian and modern English, (b) of one of the main causes of that difference—viz the influence of a still earlier inflected English

(2) A dramatist makes his characters speak, and tells his story through their mouths—he is not like a historian who writes the story in his own words. The English of a play which is meant to be spoken must not be judged by the same standard as the English of a History which is meant to be read. For consider how much more correct and regular in style a book usually is than a speech or a conversation. In speaking we begin a sentence one way and we may finish it in another, some fresh idea striking us or some interruption occurring. Speech is liable to constant changes, swift turns of thought; it leaves things out, supplying the omission, very likely, with a gesture; it often combines two forms of expression. But a writer can correct and polish his composition until all irregularities are removed. Spoken English therefore is less regular⁴ than written English; and it is to this very irregularity that Shakespeare's plays owe something of their lifelike reality. If Shakespeare made his characters speak with the correctness of a copybook we should regard them as mere puppets, not as living beings.

Here is a passage taken from *Henry V.* (iv. 3. 34—36); suppose that comment on its "grammatical peculiarities" is required:

"Rather proclaim it

That he which hath no stomach to this fight,

Let him depart."

Two things strike us at once—"he *which*" and "That he let him depart." "He *which*" is now bad English; then it was quite regular English. The student should say that the usage was correct in Elizabethan English, and give some illustration of it. The Prayer-Book will supply him with a very familiar one.

"That he let him depart." A prose-writer would have finished

¹ Cf. *hath* and *doth* used as plurals

² Cf. *wax-en* in *Midsummer-Night's Dream*, II. 1. 56 see *G* to that play

³ Another aspect of it is the free Elizabethan use of participial and adjectival terminations. Cf. "insuppressive," II. 1. 134, "unnumbered," III. 1. 63, "unment able," IV. 1. 12

⁴ Note the irregular sequence of tenses in Shakespeare, cf. II. 2. 12 (note)

with the regular sequence "*may* depart." But Henry V. is supposed to say the words, and at the moment he is deeply stirred. Emotion leads him to pass suddenly from indirect to direct speech. The conclusion, though less regular, is far more vivid. This brief passage therefore exemplifies the difference (a) between Elizabethan English and our own, (b) between spoken English and written. It is useful always to consider whether the one principle or the other can be applied.

Three general features of Shakespeare's English should be observed —

- (1) its brevity,
- (2) its emphasis,
- (3) its tendency to interchange parts of speech.

(1) *Brevity*. Shakespeare often uses terse, elliptical terms of expression. The following couplet is from *Troilus and Cressida* (I. 3. 287, 288):

"And may that soldier a mere recitant prove
That means not, hath not, or is not in love!"

Put fully, the second line would run, "That means not to be, hath not been, or is not in love." Cf. again *Richard II* v. 3. 26, 27:

"Who sitting in the stocks refuge their shame
That many have and others must sit there";

i.e. 'console themselves with the thought that many have sat there.' This compactness of diction is very characteristic of Shakespeare. For note that the omission of the italicised words, while it shortens the form of expression, does not obscure the sense, since the words are easily supplied from the context. That is commonly the case with Shakespeare's *ellipses* or omissions. they contribute brevity without ambiguity. See I. 1. 50, II. 1. 125, III. 1. 39, 40, III. 2. 125, IV. 3. 70, 80; and for omission of the relative pronoun, a frequent and important feature, cf. I. 3. 138, II. 1. 309, II. 2. 14, 16, III. 1. 65, III. 2. 231, 232 (see the *Notes*).

(2) *Emphasis*. Common examples of this are the double nominative (II. 1. 231, 237, III. 1. 91), and the double comparative or superlative. Cf. III. 1. 121, III. 2. 187, *The Tempest*, I. 2. 19, 20 "I am much better than Prospero"; *The Winter's Tale*, III. 2. 182, "more than ever."

(3) *Parts of speech interchanged*. "almost any part of speech may be used as any other part of speech" (Abbott). Cf. "like" (verb) I. 3. 73; "like" (noun), I. 2. 315, "concent" (verb) I. 3. 16, I. 1. 177, "path" (verb), II. 1. 83, "nothing" (adjective), I. 2. 16, "nothing" (adjective), III. 1. 275, "deep" (noun), IV. 3. 126, "more" (adjective), IV. 3. 288.

I. INDEX OF WORDS AND PHRASES.

This list applies to the Notes only; words of which longer explanations are given will be found in the Glossary. The references are to the pages.

Abbreviations —

adv.=adverb. n.=noun. trans =transitive. vb=verb

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The people want to go and kill the conspirators
 Antony tries to check the citizens
 says he does not know what private
 grievance the conspirators had
 denies he is a great orator but say
 he has only told them what they knew
 Then he reads the will and off the
 citizens rush and kill the conspirators
 burn their houses

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Antony Speech

- 1) Proclaims the fact that he has only come to bury Caesar, not to praise him
- 2) At first he speaks very carefully as he knows that the citizens are on the side of Brutus
- 3) This is why he keeps repeating "And Brutus is an honourable man"
- 4) He gives 3 proofs that Caesar was ambitious. Tells the people to mourn for Caesar as they loved him once and gives them time to think over what he says
- 5) From what the people say, he knows they are coming on his side and so he is bolder. He tells them of the will, but says he will not read it since, being men, they will be stirred up against honourable conspirators. He says he rather choose to wrong Caesar and the people by not reading the will.
- 6) People demand the reading of the will but Antony refuses. He shows them Caesar's body and tells them to think of him as the

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